

Nauruan 'Tale of Edabanono', as Retold.

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1. Introduction.

As with all cultures, the original inhabitants of Nauru built up a library of stories.

And as with many cultures, the library of stories was passed down generation to generation orally.

Some stories were based on historical happenings that had been immortalized in memory, others were to do with culture heroes who lived in the ancient past and who intersected the physical world and the spirit realm, others were stories to explain or justify various particularities of the Nauruan culture, and others still were just fun stories.

Nauruan custom apportioned ownership to most everything on Nauru: parcels of land were the property of individuals, fruit-bearing trees on parcels of land were the property of individuals and their usufruct could be assigned to others, reef passages were individually owned, as were ponds or parts thereof, and this insistence on property rights extended to personal names, patterns for mats, medicinal recipes, and for the purpose of this examination, stories, too, were “owned”.

This propensity for individual or clan ownership of things Nauruan was observed by previous investigators.

Paul Hambruch, following his visit to Nauru in 1910, made this observation with regard to artistic work :

“jede Familie der verschiedenen Sippen beansprucht für sich eine nur ihr allein zustehende Weise...zu verzieren..., Jede Nachahmung eines Musters oder Zierat-Anordnung durch einen Unbefugten gilt als schwere Ehrenkränkung und Beleidigung”. - Hambruch 1915, pages 22, 23.

“each family of the various clans claims its own unique way of... decorating... each imitation of a pattern or arrangement of ornaments by an unauthorized person is considered a serious slander and insult”. - Hambruch 1915, pages 22, 23.

The Roman Catholic missionary to Nauru, Aloys Kayser, made the following critique of Hambruch's work on Nauru with regard to the recorded tales contained in his two volume work:

“Die letzte Abteilung des ersten Bandes enthält einige Erzählungen der Eingebornen. Schon eine flüchtige Durchsicht klar erkennen, daß auch hier die richtige Quelle nicht angeschlagen ist. Die Sage über die Erschaffung der Erde konnte nur originell erhalten werden, da sie Eigentümerin ist; die Erzählung wäre und bedeutend länger ausgefallen. Die Geschichte von *tio* (nicht *stigo*) und *Rajmen* (I, 393) ist eine Verquickung mit der Sage von *Rajmen* und *Abuijakow*. Un ist lückenhaft und nur vollständig im Urtext zu haben bei *Ejdino*. Un ist lückenhaft und nur vollständig im Urtext zu haben bei *Ejdino*. Die Geschichte von der Erfindung des Bootes ist rein Nauru, jedoch Einleitung zu einer sehr langen Sage, die Frau *Edabádeŕi* is Eigentümerin. Der Krieg der Einsiedlerkrebse mit den Langusten soll ein reiner Krebsenkrieg sein, da beiderseits nur Krebse am Kampfe teilnahmen. Die Erzählung ist auf Nauru bodenständig und im Besitze der *Áurqb*.” - Die Eingebornen von Nauru (Südsee). Eine kritische Studie. *Anthropos*, Jan. - Apr., 1917/1918, pages 331,332.

“The last section of the first volume contains some native tales. Even a cursory perusal clearly shows that the correct source is not mentioned here either. The legend about the creation of the earth could only be obtained originally from the female owner; the story would have been much longer. The story of *tio* (not *stigo*) and *Rajmen* (I, 393) is an amalgamation with the saga of *Rajmen* and *Abuiyakow*. The story of the invention of the boat is pure Nauruan, but is a prelude to a very long saga entitled *Menúje*; Mrs *Edabádeŕi* is the owner. The war of the hermit crabs with the lobsters is said to be a pure crab war, since only crabs took part in the fight on both sides. The narrative is native to Nauru and owned by *Áurqb*.” - Die Eingebornen von Nauru (Südsee). Eine kritische Studie. *Anthropos*, Jan. - Apr., 1917/1918, pages 331,332.

Similar comments were made some seventy years later by the French/American academician and writer Solange Petit-Skinner:

“Les formules de ces remèdes, n'étant pas magiques, ne sont pas tenue secrètes et peuvent être révélées sans perdre de leur pouvoir. Toutefois, le fait d'être divulgué n'entraîne pas nécessairement celui d'être connu de tous, et d'ailleurs, les Nauruans ne cherchent certainement pas à connaître les formules de ces préparations, puisqu'ils ne pourront pas les utiliser, n'en étant pas eux-mêmes propriétaires. Si ce droit de propriété des médecines rappelle le droit de propriété des noms propres, qui peuvent être offerts mais qui ne peuvent pas être empruntés, il se rapproche encore davantage de celui des motifs décorant les nattes. Ces différents motifs appartiennent aux différents clans, à Nauru, et chacun connaît les motifs de son clan ainsi que ceux des autres clans puisque les nattes ne sont ni conservées cachées ni gardées secrètes. Cependant personne ne peut reproduire un motif qui n'appartient pas à son clan, car il n'en a pas le droit. Et actuellement encore, si l'on demande aux rares vieilles femmes habiles à tresser de jolies nattes, de reproduire un modèle précis, elles répondront toujours négativement, si le modèle ne fait pas partie de ceux appartenant à leur clan, " Je ne peux pas faire celui ci, il est au clan D, ce eboe, n'est pas mon clan ". Il en est de même pour les légendes. Un grand nombre de légendes sont fort bien connues de la plupart des Nauruans, et pourtant, si l'on demande à une certaine

personne de la raconter , elle refusera souvent, alléguant sans doute qu'elle ne la connaît pas. On s'apercevra ensuite qu'elle la connaît au contraire, fort bien , et on pourrait penser alors que cette personne a menti et qu'elle ne voulait pas raconter cette légende pour quelque mystérieuse raison, alors, qu'en fait elle ne " pouvait " pas le faire puisque ce n'était pas " sa " légende. Pour obtenir un tel récit , il faudra donc trouver une personne du clan auquel appartient la légende en question. Comme les noms propres , les légendes peuvent , elles aussi, être offertes , ceci dans des circonstances exceptionnelles et l'on ne peut offrir que ce que l'on possède . Ce droit de propriété ayant trait à des choses intangibles, ressemblerait plutôt à un droit d'utilisation, l'utilisation des idées.”

- Petit-Skinner 1982, pages 349 – 351.

“The formulas of these medical remedies, not being magical, are not kept secret and can be revealed without losing their power. However, the fact of being disclosed does not necessarily lead to it being known to all, and besides, Nauruans do not certainly seek to know the formulas of these preparations, since they will not be able to use them , not being the owners themselves. The property aspect is even closer with that belonging to the patterns decorating mats . These different motifs belong to different clans and each person knows the motifs of his clan as well as those of other clans since the mats are not kept hidden nor kept secret. However no one can reproduce a pattern that does not belong to his clan, because he has no right to it. And currently still, if one asks of that rarity, an elderly woman skilled in braiding pretty mats, to reproduce a precise model, she will always answer in the negative if the model is not one of those belonging to her clan, "I can't do this one, it's belongs to the Deboe clan - it is not my clan's ". It is the same for legends. Many legends are very well known to most Nauruans, and yet, if one asks a certain person to tell it, she will often refuse, claiming no doubt that she does not know it. It can be demonstrated, however, that the person knows it very well. One could surmise that the person has lied or that she did not want not tell the legend for some mysterious reason. But the fact is she "couldn't" do it since it was not "her" legend. To obtain such a story, it would be necessary to find a person from the clan to which the legend belongs.”

- Petit-Skinner 1982, pages 349 – 351.

This puts in perspective this examination of ‘The Tale of Edabanono’. None of the sources that have been used confirm that the tale has been related by the proprietary owner, so none of the retellings of this tale is “authoritative” in that sense.

That being said, ‘The Tale of Edabanono’, in whatever form, was well known in Nauru and “shortened” versions were known, and by the colonial period the strict proprietary chapter in Nauruan history seems to have been coming to an end. ¹

‘The Tale of Edabanono’ is also an interesting tale in that it allows a degree of examination in its retelling over a sixty year period.

The author hopes that this analysis will attract the attention of native speakers of Nauruan for their comment, critique, or amendment.

The sources for ‘The Tale of Edabanono’ are the following:

1. Hambruch, Paul. 1914. 'Die Geschichte der Edabanono'. Ergebnisse Der Südsee-Expedition 1908-1910: II. Ethnographie: Nauru, I Halbband, pages 454-457. Hamburg: L. Friederichsen & Co.
2. Wedgwood, Camilla Hildegard. 'Eidabanano [sic]'. Papers of Camilla Wedgwood. National Library of Australia.
3. Petit-Skinner, Solange. 1979. 'Edibanono'. Pêcheurs de Nauru pages 549-570. Université René Descartes, Paris. Her Nauruan language transcription found in her 1979 thesis and in her later publication - "The Nauruans – Nature and Supernature in an Island of the Central Pacific", 2nd Edition. McDuff Press (1995) have slight variations. The 1979 text has been used as the master text.

Hambruch's research was in 1910, Wedgwood's research was in 1935, and Petit-Skinner's research was in 1975/1976.

Hambruch's version, he attributes to *Āuuiyeda*. This gentleman received a less than generous comment from Kayser in his article "Die Eingebornen von Nauru (Südsee). Eine kritische Studie" (Anthropos XII-XIII, Jan. - Apr., 1917/1918, page 315:

"Das Gleiche muß ich auch von dem redseligen *Oweijeda* behaupten. Das ganze ethnologische Material, das seinerzeit von SIGWANZ gesammelt wurde und auf der kaiserlichen Station liegt, bei dessen Verarbeitung ich die Rolle des Dolmetschers spielte, beruht im großen und ganzen auf den Angaben des *Oweijeda* und ist, was der Eingeborne *byédubyed* nennt, d.h. ein kunterbuntes Gemengsel von allerhand unzusammenhängenden Dingen. HAMBRUCH möge die Aufzeichnungen, die er unter dem Diktat des *Oweijeda* gemacht, mit denen des SIGWANZ vergleichen und dann konstatieren, wie oft und wie gewaltig *Oweijeda* sich widersprochen hat."

"I am obliged to assert the same about the talkative *Oweijeda*. The entire ethnological material that had formerly been collected under Sigwanz [the German Imperial officer on Nauru] and deposited at the Imperial headquarters - in the processing of which I played the role of interpreter - was based on the whole on the statements of *Oweijeda*, and is what the [Nauruans] call *byédubyed*, viz. a higgledy-piggledy, hotch-potch of diverse unconnected things. Hambruch desired the records, which he made under the dictation of *Oweijeda*, to be compared and confirmed with those of Sigwanz, however often and great were *Oweijeda*'s contradictions."

One gets a slight impression of pique on the part of Kayser at not having been involved with Hambruch's researches, but the fragmentary nature of *Oweijeda*'s version would support some of Kayser's comments.

The other two retellings are not attributed to any particular individual.

2. Abbreviations used.

NG – "A Nauruan Grammar" 1936, by Alois Kayser.

3. Methodology.

Nauruan does not at present have an official orthography - one was gazetted in the Nauru Gazette (No.47 of 5th November 1938) but it has never been implemented. For this reason the Nauruan language texts found in Hambruch's work and Petit-Skinner's work are presented in their original format. Where there are obvious errors in transcription, this has been noted.

Wedgwood's version is only in English, so it does not present a problem (Archaic, obsolete Nauruan chanting is included, but as it was already a fossilized element of the tale, and is left as spelt by Wedgwood's source, who is unnamed).

As an additional aid, the Nauruan language versions are also presented in a modified orthography. This is not phonetically based nor phonemically based, but is given to equalize the spellings in the texts under consideration for ease of comparison. Additional notes are made where appropriate or apparent.

4. Orthographies.

Hambruch's orthographical conventions are complex with many diacritical signs. These are not used consistently; Petit-Skinner uses no diacritics. Neither Hambruch nor Petit-Skinner claimed a great or even a good understanding of the Nauruan language.

For a full recent analysis of Nauruan phonology, see "The Synchronic and Diachronic Phonology of Nauruan: Towards a Definitive Classification of an Understudied Micronesian Language" by Kevin Hughes (2020). For an earlier analysis see "A Grammatical Sketch of Nauruan" by Geoffrey S. Nathan (1973).

To allow for comparisons between the two Nauruan language texts, the modified orthography presented here uses the following conventions, most of which conform to the spelling standards used in a number of recent Nauruan language documents:

The velar nasal is represented by /ng/ rather than the traditional /ñ/.

The voiceless velar labialized stop is represented by /kw/ rather than the traditional /q, qu/.

The letter /ö/ usually represents the central vowel [ʌ]. This vowel is viewed by Hughes and Nathan as non-phonemic (Hughes 2020 pages 12,114; Nathan 1973.1 page 9). In Hughes analysis the vowel sign [e] is used to represent the same vowel quality.

The letter /ü/ usually represents the central vowel /ɨ/.

As with the traditional orthographies, /a/ can represent both /a/ and /æ/.

The consonants /p/, /b/, /m/ are used to represent both palatalized and velarized consonants and in the case of /m/, represents both /m/ and a lengthened (geminate) consonant; these lose their secondary articulation in certain environments in contemporary Nauruan (see Hughes 2020 pages 30-46; 70-79).

There are other features of Nauruan phonology described by Nathan (1973.1), that show themselves intermittently in the captured texts. One is a non-syllabic vocalic glide following /e/, i.e. [ɿ], and following /o/ it is [ʊ]. This accounts for the difference in writing the name *Edabanono* as *Eidabanono*. The same is seen in the word for ‘woman’, ‘en’, which appears as ‘ei-’ in the words ‘eita’ and ‘einibuna’ (both fused demonstratives based on ‘en’).

Another feature of phonetics that the orthographies leave unclear is the realization of the nominal prefix/absolute marker ‘e’. Before the vowel /e/ it assumes the non syllabic vocalic glide [ɿ]: e.g. ‘e’ + ‘en’, ‘woman’ > *ɿen*, but is written ‘en’. Where the first syllable of a word has an /i/ or an /u/ it assumes the form ‘i’, and before other vowels it assumes the non-syllabic vocalic glide [ɿ].

For /j/, see below, sub-paragraphs 2 and 3.

There have been some phonological developments in Nauruan since the first half of the 20th Century. Among them are:

1. the ‘monophthongization’ of the diphthong [ai] to [e]: e.g. ‘aikwen’, ‘one’ > ‘ekwen’; ‘ngain’, ‘child of; his/her child’ > ‘ngen’.
2. between high vowels, [j] (which represents the palatal glide) is moving towards a fricated allophone, [ɟ]: e.g. ‘aijimo’, ‘five’ > ‘ejimo’, > ‘eɟimo’. [j], already in pre-contact Nauruan, had a fricated allophonic variant in certain environments (see Kayser 1936 page2) - this is spreading.
3. the diphthongs [ia, io, iu] which normally represented an initial non-syllabic vowel glide [ɿa, ɿo, ɿu] have drifted to [ja; jo; ju]; its sound varies from /j/ to the fricated sound /ɟ/, which is gaining the upper hand: e.g. ‘ian’, ‘in it’ > [jan/ɟan]; ‘ion’, ‘an, a’ > [jon/ɟon]; ‘iut’, ‘Guettarda speciosa’ > [jut/ɟut].
4. /t/ before the high vowel /i/ represents a voiceless affricate [ts], which in contemporary Nauruan has moved towards a voiceless palato-alveolar affricate [tʃ]. /d/ before the high vowel /i/ is the voiced counterpart, [dz], now moving towards [dʒ].
5. only one rhotic is used, /r/. The fortis /r/ sound (represented by /ř/ in Hughes (Hughes 2020 pages 97-100) and /ʀ/ in Nathan (Nathan 1973.1 pages 6,7) is not shown; this sounds in contemporary Nauruan appears to be merging with the usual rhotic /r/ in a number of speakers (Hughes 2020 page 23).

Nauruan has also undergone some syntax changes and vocabulary impoverishment, which may be due to the influence of English and/or the unfortunate loss of many of the language gatekeepers during the 2nd World War. In addition, there is the fact that Nauruan has never been championed by the governments of Nauru since 1945 as a national treasure, encouraging the development of Nauruan as a literary medium, unlike other Pacific nations.²

One instance mentioned by Hughes (Hughes 2020 page 80) is the confusion on the role of denasalization in the language. Although not all of the rules for denasalization have been ascertained from written records, it has been observed in contemporary Nauruan that word-final /n/ is regularly denasalized to /t/ where it appears in word-/phrase- final position, to the point that many are uncertain when a final /n/ should be pronounced with a final /t/; this alternation was not observed in Nauruan during the first half of the 20th Century. It seems to have been present to some degree by the 1970s as Nathan makes an interesting observation (Nathan 1973.1 page 5):

"In word-final position there exists a set of nasal phones whose phonemic identity has not yet been entirely established. They are 'prestopped nasals' [ʰm] and [ʰn]...[ʰn] I have no explanation, except that it may somehow be connected with a morphophonemic alternation between /n/ and /t/."

This observation by Nathan may be part of the explanation for denasalization.

It could be that in an earlier stage of Nauruan, pre-stopping of /n/ (giving /^hn/ began to develop intervocally at word boundaries, but only where the following word began with the high vowels /i/ and /e/. The pre-stopping then developed into the denasalization process observed during the first half of the 20th Century.

Using this hypothesis a phonological process that took place in an earlier stage of Nauruan may have looked like this:

ben imin weta > be^hn imin weta > bet imin weta
 [the wing of a bird, literally: hand of thing it flies]

i.min, [i] being the nominal prefix/absolute marker, [*min*] meaning 'thing'.

While occurring before the nominal prefix/absolute marker, denasalization is not present before all high vowels, for instance, denasalization is not recorded when a word-final /n/ is followed by the initial high vowel /i/ of the locational adverbs '*ina/ine/ino*', '*here,there,yonder*'.

With the spread of denasalization in word-final position or phrase-final position by analogical levelling, the syntactic reasons for the process are becoming blurred, causing confusion in the minds of the younger cohorts of mother-tongue speakers.

5. Precis.

In the Tale of Edabanono, we have a mother hiding from her three sons that they have sisters who are flower blossoms, and she hides from the daughters that they have brothers who are humans (and providers of food through fishing). She deceives her sons into thinking that she is too weak to accomplish the usual tasks of a mother because she lacks bones and is therefore weak. She also abuses the sons' abilities to provide food for the table through their fishing exploits by allowing her daughters to raid the stored fish every time her sons go away to fish. The daughters also engage in a similar abuse of the precious *ekarawe* [coconut tree sap]. The mother also abuses her sons by concealing the fact that she has supernatural powers to restore herself to a boned body and to activity. Eventually her sons formulate a strategy to find out the culprits, and in doing so they break the leg of one of the daughters. This daughter is Edebaran-kwan-emet, 'Fragrance of Emet blossom', and to this day the Emet flower shows a break in its petals memorializing the breaking of her leg.

This tale probably was popular on several levels:

The first and most obvious level, the tale explains the observed difference in the petals of the Emet flower.

Petit-Skinner ("Pêcheurs de Nauru", 1982, pages 413,414) sees other aspects:

"Parmi les expressions qui méritent quelque attention, celle de KAMAMEDO, pour désigner une personne qui a de mauvaises manières, illustre l'importance des manières...celle de KEOWEWIN qui signifie: faire semblant, indique à elle seule la place qu'occupe la ruse dans cette culture."

"Among the expressions which deserve some attention, that of KAMAMEDO, to designate a person who has bad manners, illustrates the importance of manners...that of KEOWEWIN which means: to pretend, alone indicates the place occupied by ruses in this culture."

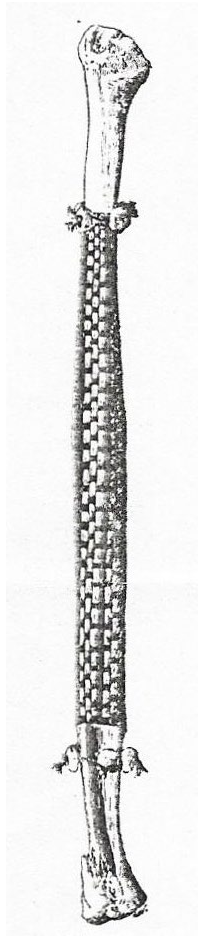
So, on a second level, she also sees in the tale the importance of good manners, as losing face through bad manners in earlier Nauru resulted in ostracism and derision.

On a third level, she sees in the tale the Nauruan custom or predilection of using ruses to get the advantage over another.

Petit-Skinner also sees in the tale an echo from earlier days when the supernatural arts covered Nauru like a pall, and an echo of an earlier ossuary custom, that of preserving the bones of loved ones. Edabanono can perform supernatural things when in the possession of bones.

As regards an earlier ossuary custom, Camilla Wedgwood notes:

“A monibe was buried in a shallow grave and after a while his bones were exhumed. His skull was placed in a basket and kept in the house of his widow or sons; the bones were worked into the thatch of the house. His teeth were taken out of the skull and work as a necklace by his widow...There is no special treatment of monibe at death, but if he has been beloved his body will be treated as are other beloved dead (i.e. hung up in the house, buried beside the house or on the beach), and this is usual. Similarly, though there is no special treatment of monibe in the next world, the skulls of monibe may be preserved and may receive a mild form of worship, but again not because they are monibe but because they were strong and great warrior and therefore are strong spirits...People of importance or dearly loved (and usually this includes children) were either buried just outside the house...or else laid on a platform suspended from the roof of the house. Here it remains for many years, and, at first it is oiled regularly...and the corpse was apparently dried. Eventually, after “many many years” the corpse might be taken down and buried outside the house. It does not seem to have been a general practice to keep any relics of the dead. Teeth are sometimes worn as a pendant or necklace...The skulls of a few very great men were kept. They were put into baskets (not make of leaves but of wood) and hung up in a special house --- ewak in mweaeo --- which was always kept scrupulously clean...This house was in charge of a professional medium --- amen mweaeo --- who by entering a trance, could through the medium of the spirits of the men who[se] skulls were hung up enter into communication with the land of the dead.” (Nauru Sociology Detudamo 24:II:35 pages 6,9,10)



“Erinnerungszeichen an Tote, *iui borabor*. Die Fibula eines weiblichen Individuums ist in der Mitte mit einem schwarzweissen Taftgeflechts aus Pandanusblatt- und schwarzfärbten Hibiskusstrifen umflochten. Beide Enden sind mit einer kleinen Kette aus roten *eña*-Scheibchen versehen, die einzeln mit Fregattvogelfiedern und Bastfasern an dem dünnen schwarzen Tragebändchen befestigt sind. Der Knochen wurde in einem Kostbarkeitskorbe aufbewahrt.” (Hambruch 1914, I Halbband, page 272)

“A memorial to the dead, *iui borabor*. The fibula of a female individual is braided in the middle with a black-and-white taffeta braid made of pandanus leaves and black-colored hibiscus stripes. Both ends are provided with a small chain of red *eña* (coral) discs, which are individually attached to the thin black lanyard with frigate bird feathers and bast fibers. The bone was kept in a treasure basket.”

Solange Petit-Skinner sees in the tale another background story:

“La thème central de cette légende est sans relations avec la médecine, car il concerne essentiellement l’explication du pétale manquant à l’une de ces fleurs, EMET. Du fait de l’extraordinaire cohérence de cette culture, dont les éléments ne sont jamais épars, mais constamment rattachés les uns aux autres, cette légende explique un phénomène naturel et révèle aussi, une caractéristique, de la médecine Nauruane. Les plantes médicinales, représentées par ces “fille-fleurs”, peuvent également être utilisées pour la fabrication des parfums, et, de plus, l’une des “fille-fleurs”, la seule à ne pas être utilisée pour des remèdes

médicaux, est précisément essentielle à la préparation des parfums. Ce phénomène illustre l'étroite connection qui existe entre médecine et parfums.” – Petit-Skinner 1982 page 346

“The central theme of this legend is unrelated to medicine, as it essentially concerns the explanation of the missing petal in one of these flowers, EMET. Because of the extraordinary coherence of this culture, whose elements are never detached, but constantly linked to each other, this legend explains a natural phenomenon and also reveals a characteristic of Nauruan medicine. Medicinal plants, represented by these “flower-girls”, can also be used for the manufacture of perfumes, and, moreover, one of the “flower-girls”, the only one not to be used for medical remedies, is precisely essential to the preparation of perfumes. This phenomenon illustrates the close connection that exists between medicine and perfumes.” – Petit-Skinner 1982 page 346.

6. Characters.

The characters in the tale are:

Mother: **Edabanono**. An alternative spelling is Eidibanono. Other spellings appear, but Edabanono is adopted in this study.

Daughters:³ The 1910 retelling
Edebaran-kwan-amwije ⁴
Edebaran-kwan-emet ⁶
Edebaran-kwan-irin ⁷
Edebaran-kwan-kaura ⁹
Edebaran-kwan-kawe ¹⁰

The 1936 retelling
Edebaran-kwan-amwije ⁴
Edebaran-kwan-deneno ⁵
Edebaran-kwan-emet, the firstborn ⁶
Edebaran-kwan-iud, the second-born ⁸
Edebaran-kwan-kaura ⁹
Edebaran-kwan-eongo ¹⁰
Edebaran-kwan-oerara ¹²

The 1975 retelling
Edebaran-kwan-emet, the firstborn ⁶
Edebaran-kwan-iud, the second-born ⁸
Edebaran-kwan-amwije ⁴
Edebaran-kwan-kaura ⁹
Edebaran-kwan-eongo ¹¹

As with **Edabanono**, there are variations in the spellings

Sons: **Agabanajirio**=-
Agabanajiraje
Agabanajitiaba

As with **Edabanono**, there are variations in the spellings

The son Agabanajiro is not mentioned in Petit-Skinner's 1975 retelling

dogoro thrower

Agabanajirio
He only is named in the Wedgwood's 1935 retelling

TEXTS

7.1 HAMBRUCH 1910

Nauruan text from Hambruch 1914	Nauruan text (modified orthography)
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¶1

<p><i>Añoget Edabanóno.</i></p> <p><i>Edabanóno o pudu nāin me Edeberānkuānemēt, Edeberānkāue, Edeberānkāura ma Edeberānkuān-irīn me Edeberanamuiye. Mo ō nāi eo uén ūra iārāt imīn erō, buē re nīm eodō-gēn ta mek ina.</i></p>	<p>angōget^{13,14} Edabanono</p> <p>Edabanono opudu^{15,16} ngain²² me</p> <p>Edebaran-kwan-emet,</p> <p>Edebaran-kwan-kawe,</p> <p>Edebaran-kwan-kaura me</p> <p>Edebaran-kwan-irin me</p> <p>Edebaran-kwan-amwije</p> <p>m'ongaeowen^{16,17,18} ūra¹⁹ jarat²⁰ imin erō^{21,22}</p> <p>bwe²³ re nim eō togin²⁴ ta meg ina</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
<p>Die Geschichte der Edabanono.</p> <p>Edabanono gebar Kinder, die Edeberankuanemet, Edeberankauue, Edeberankaura, Edeberankuanirin und Edeberanamuiye. Und sie legte ihre Kinder auf die Bäume, denn sie sollten dort fortan bleiben.</p>	<p>The story of Edabanono.</p> <p>Edabanono gave birth to children: Edeberankuanemet, Edeberankauue, Edeberankaura, Edeberankuanirin and Edeberanamuiye.</p> <p>And she put her children on the trees, for they were to remain there thenceforth</p>

<p><i>Imur ɛtɪk pūdū nān āyīmēt ɛ muān, ɛgorē'i buɛ Agabānāirio, Agabanā-irāɛ ma Agabānāitiāba.</i></p> <p><i>Nāk ouāk amē'itimena arē'i tōuɛtēn nānuor. Ma arē'i gōna iu nān ɛbāk. Ta urē'i obu mɛ itēn uānarē'i iu, buɛ eo gōna mogur ɛta inorē'i, buɛ ɛko rān. O rōuada rān ma onāiɛuɛn iān ɛtēn; ma arē'i eki nān o rōuada rān. Eāt ibumīn nāk arē'i tuīn nānuor arē'i tātāuɛn ān imuēm uān-arē'i iu; ma arē'i ōgi a ɛta inorē'i.</i></p>	<p>imūr itūk pudu²⁵ ngain ajimet²⁶ emmwan, egōrej bwe Agabanajirio, Agabanajiraje m' Agabanajitiaba</p> <p>ngag'²⁷owag ametimena²⁸ areij toweten ngawor</p> <p>m'arej gona ijū ngan ebwak</p> <p>ta ũrej ōbū me tin²⁹ wangarej ijū bwe eō gona mogur eita inōrej bwe eko³⁰ ran³¹</p> <p>orouda ran^{31,32} me ongaeowen ean eten</p> <p>m'arej iki ngana³³ orouda ran^{31,32}</p> <p>jat ibūm ngag'arej tuwin ngawor, arej tatawen an imwem wangarej ijū</p> <p>m'arej ũge a eita³⁴ inōrej:</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
<p>Später bekam sie wieder Kinder, drei Knaben die Agabanaiirio, Agabanaiirache und Agabanaitiaba hießen. Als die drei erwachsen waren, gingen sie fort zum Fischen. Und alle drei fingen eine Menge Fische. Nur mußten die drei ihre Fische selber aus Land tragen, denn ihre Mutter konnte nicht arbeiten, weil sie keine Knochen hatte. Nun nahm sie sich einen Knochen und steckte ihn in ihr Kopfkissen; und die drei wußten nicht, daß sie den Knochen fortgenommen hatten.</p> <p>Eine Tags, als sie wieder Fische gefangen hatten, hingen sie die im Hause zum Trocknen auf; und sie sagten zu ihrer Mutter:</p>	<p>Later she had children again, three boys named Agabanaiirio, Agabanaiirache and Agabanaitiaba. When the three of them grew up, they went fishing. And all three caught a lot of fish. Only, the three of them had to carry their fish out of the country themselves, because their mother could not work [see Note ²⁹, "The three of them caught many fish. It was just they who carried and cooked their fish as their mother was unable to work"] because she had no bones. Now she took a bone [see Note ³², "she took her bones"] and put it in her pillow; and the three did not know that she had taken the bone away [see Note ³², her bones"]. One day, when they caught fish again, they hung them up in the house to dry out; and they said to their mother:</p>

<p>» Kança in, bue ta buidūga me domo me imin on. »</p> <p>Me nāk arē'i nuānuēn ēta eāt bita eten mo orouada rān ma amwedū ā; mo ō'iju ma emue muēn enibōna nāin mo ōgi:</p>	<p>“kani’a ijū, bw’ita bwidūga me damo me imin ōn”</p> <p>me ngag’arej nuawen, eita jan bita eten m’orouda ran^{31,32} m’amwedū a: m’oiju me emwemwin einibūna³⁵ ngain, m’ūge:</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
<p>Paß auf die Fische, denn sonst möchten vielleicht die Hühner oder sonst etwas davon fressen. Und als die drei fort waren, öffnete die Frau das Kissen und holte den Knochen heraus und steckte ihn in sich hinein; da stand sie auf, rief ihre Töchter herbei und sagte:</p>	<p>“Take care of the fish, otherwise the chickens or something else might want to eat them” And when the three were gone, the woman opened the pillow and took out the bone [see Note ³², “her bones”] and put it inside her; Then she got up, called her daughters and said:</p>

<p>» <i>Edeberānkuānemēt ō, drīo māeo!</i>²</p> <p><i>Edeberānkāuue ō, drīo māeo!</i> <i>Edeberānkāura ō, drīo māeo!</i> <i>Edeberānkuānirīn ō, drīo māeo!</i> <i>Edeberānamuiye ō, drīo māeo!</i> <i>gōma bārē, gāmi bue</i> <i>eamaña ō rīgāk uān Agabanāiirio ō me</i></p> <p><i>eamaña ō rīgāk uān Agabanāiirāʔe</i> <i>ō me</i> <i>eamaña ō rīgāk uān Agabanāitiāba ō,</i></p> <p><i>āitāiāi debarān babagu,</i> <i>ʔrio, ʔrio, raga, raga uo.</i></p>	<p>“Oh Edeberankuanemet! drīo māeo! Oh Edeberankauue, drīo māeo! Oh Edeberankaura, drīo māeo! Oh Edeberankuanirin, drīo māeo! Oh Edeberanamuiye, drīo māeo!</p> <p><i>goma bare, gami</i> <i>bwe eamanga o</i> <i>rigak wan Agabanaiirio o</i> <i>me eamanga o</i> <i>rigak wan Agabanaiiraxe o</i> <i>me eamanga o</i> <i>rigak wan Agabanaiitiaba o,</i></p> <p><i>āi t āi āi debaran babagu,</i> <i>rio, rio, raga, raga wo</i></p> <p>[Archaic, obsolete Nauruan]</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
<p>“Edeberankuanemet oho! Komm herab! Edeberankauue oho! Komm herab! Edeberankaura oho! Komm herab! Edeberankuanirin oho! Komm herab! Edeberanamuiye oho! Komm herab!</p> <p>kommt schnell beeilt Euch, denn sonst kommt Euer Bruder, der Agabanaiirio und es kommt Euer Bruder der Agabanaiirache und es kommt Euer Bruder der Agabanaitiaba oho! kommt von Euren Bäumen herab, kommt schnell. rasch. rasch !</p>	<p>“Edeberankuanemet oho! Come down! Edeberankauue oho! Come down! Edeberankaura oho! Come down! Edeberankuanirin oho! come down Edeberanamuiye Oho! Come down!</p> <p>come quickly, hurry up, otherwise your brother, Agabanaiirio, will come and there comes your brother Agabanaiirache and there comes your brother Agabanaitiaba oho! come down from your trees, come quickly. quickly. quickly !”</p>

<p><i>Mo ɔrɛt ɛnibɔna, me ɛta ɛtatu a uʔā muiāna iu me rɔ ɔtɛn memɛk. Nāk ɛ rɛda amɛtɛmena arɛ'i ɔgi a ɛta inorɛ'i:</i></p>	<p>m'ōret einibūna, me eita etatu a ūra mūngana ijū me r'ōten memag ngag'eredō ametimena, arej ūge a eita inōrej:</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
Und die Mädchen kamen herbei, und die Frau nahm die Fische herunter und sie aßen sie alle auf. Als die drei Söhne zurückkamen, sagten sie zu ihrer Mutter:	And the girls came, and the woman took down the fish, and they ate them all up. When the three sons came back, they said to their mother:

¶6

<p>»Adāga, i magɛn nāne iu? Jɛgɛn ɔn?«</p> <p><i>Eta inorɛ'i ɔgi:</i></p> <p>»A ɛo ɛt ɛɛame, buɛ a ta mijimij!«</p>	<p>“adaga emagen ngane³⁶ ijū? jegen ōn?”</p> <p>eita inōrej ūge:</p> <p>“a eō et engame, bwe a ta mijimij”</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
Nanu, wo sind denn die Fische? Wer hat sie gegessen? Die Mutter antwortete: Ich habe keinen Menschen gesehen weil ich schlief.	“Well, where are the fish? Who ate them?” The mother replied: “I didn't see anyone because I was sleeping.”

¶7

<p><i>Nāk e orāta aré'i tīk nuānuen, bua aré'i nīm kān nānuor, ma aré'i tīk pān anet eta inoré'i, bue e nīm rāna iu. Aré'i ōbu aré'i me enuānuen arūmēn; me e megen ūea Agabanaitiāba, bue e nīm dea iegen ōn nānaré'i iu. Me hāgā aré'i nuānuen eta inoré'i e rīda mō ōni muāna rān iāt ete ma a muedu ā me cogoda me etīk emuemuitt enibōna nān, bue re nīm ōn muāna iu; me hāgā rō ore e totu muāna iu, me rō ōtēn. Me amea e bāru e dabuīke emāen me e dedegēri ura, bue ē'ikī nana ura edīn; me eno uotēn nānān, ūea Edeberankuanemēt; me emuen nānān mo ogorēn nābōna ibūn.</i></p>	<p>ngag'eorata, arej tūk enuawen bw'arej nim kan ngawor, m'arej tūk pwan anget³⁷ eita inōrej bw'enim ranga ijū arej ōbū arej m'enuawen arumen; m'emegen ngea Agabanaitiaba bw'enim aea jegen ōn wangarej ijū me ngaga arej nuawen, eita inōrej erida m'ōni mūngana ran^{31,32} jat ete m'amwedu a me eogoda, me itūk emwemwit einibūna ngain bwe re nim ōn mūngana ijū; me ngaga r'ōrre, etotu mūngana ijū me r'ōten me amea ebarū edabwike emāen³⁸ m'ededegeri ūra bw' eiki ngana ūra edin; m'ewōten nanan ngea Edeberankwanemet m'emwen nanan, m'ogoren ngabūna³⁹ ibūn</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
<p>Als die drei am anderen Tage wieder fortgingen, um zu fischen, sagten sie wieder zur Mutter, daß sie auf die fische acht geben sollte.</p> <p>Sie brachten ihr Kanu an den Strand und zwei fuhren ab; nur einer blieb zurück Agabanaitiaba, denn er wollte sehen, wer ihre Fische aufäße.</p> <p>Und sobald die drei weg waren, erhob sich ihre Mutter und holte den Knochen aus dem Kissen und stectkte ihn ein, stand auf und rief wieder ihre Töchter herbei, damit sie die Fische äßen, und als sie kamen, nahm sie alle Fische herunter und sie aßen sie auf.</p> <p>Und der Mann nahm einen Knüppel und folgte ihnen, denn er wußte nicht, daß es seine Schwestern waren; und die eine schlug er damit an die Beine, die hieß Edeberankuanemet; und er zerbrach ihr ein Bein und die anderen entkamen.</p>	<p>When the three went out again the next day to fish, they again told their mother to watch out for the fish.</p> <p>They brought their canoe to the beach and two left; only one stayed behind, Agabanaitiaba, because he wanted to see who was eating their fish.</p> <p>And as soon as the three were gone, their mother got up and took the bone out of the pillow and put it in her pocket, got up and summoned her daughters again to eat the fish, and when they came she took down all the fish and them ate them up.</p> <p>And the man took a club and followed them, for he did not know that they were his sisters; and he struck one on the legs with it, whose name was Edeberankuanemet: and he broke her leg, and the others escaped.</p>

<p><i>Me nāk e rēda amerūmena edīn, o pān anen urūr dē'idē'it ēta inorē'i mo ōgi:</i></p>	<p>me ngag'eredō amerumena edin, opwan angen ūrōr dedet eita inōrej, m'ūge:</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
Und als die beiden anderen Brüder wieder kamen, erzählte er ihnen die Tat ihrer Mutter und sagte:	And when the other two brothers came back, he told them the deeds of their mother, and said:

¶9

<p><i>‘Ai nimen nāgo, bue iduēn nān ekuō rān, me kanea rān nāno e mek iāt etē. O rōda me etotu a me eogōda me emuemūt en nābōn' ebak me rō otēn nāna iu.</i>»</p>	<p>“ej nimen ngago bue iduwen ngana³³ eko ran^{31,32}, me kania, ran³¹ nanō emeg jat ete orouda, m’etotu a, m’eogoda, m’emwemwit en ngabūna ebwak me t’ōten ngana ijū”</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
Wir meinten früher, daß sie wirklich keine Knochen hätte und siehe da, nun hat sie einen Knochen im Kissen. Sie zieht ihn heraus, steckt ihn in sich hinein, steht auf und ruft viele andere Mädchen herbei und sie essen unsere Fische auf.	“We used to think that she really had no bones and lo and behold, now she has a bone in her pillow. She pulls it out, puts it in her, gets up and calls many other girls and they eat our fish.”

<p><i>Eta inoré'i ōgi:</i> <i>»Amué'i iki nana edimié'i ura?»</i></p>	<p>eita inōrej ūge: "amwej iki ngana³³ edimiej ūra?"</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
<p>Ihre Mutter sprach: Wißt ihr denn nicht, daß es Eure Schwestern sind?</p>	<p>Her mother said: "Don't you know that they are your sisters?"</p>

<p><i>Me aré'i ōgi:</i> <i>»Ādāga, uo pān a kamié'i, buē ēkuo rōm? me uo baibe, buē uo náeo iān etēm.»</i></p> <p><i>Eo doreŕ eta inoré'i, buē ebíto.</i></p>	<p>m'arej ūge: "adaga wo pwan a kamiej bwe eko rōm? me wo baite bwe wo ngaeow jan etem"</p> <p>eō dorer eita inōreij bwe ebito</p>
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German paraphrase of Nauruan text (Hambruch 1914)	English version of German paraphrase
<p>Und die drei sprachen: Und warum sagst du uns, du hättest keine Knochen. Du lügst, denn du bewahrst ihn in deinem Kopfkissen auf. Die Mutter sagte nichts und schämte sich.</p>	<p>And the three said: "And why are you telling us you have no bones. You lie because you keep them in your pillow" The mother said nothing and was ashamed.</p>

NOTES:

NOTE 1

This is inferred by the fact that three retellings at least have been recorded.

Another contributory factor to the change in Nauruan culture and proprietary ownership of stories etc. must be attributed to the genocide perpetrated against the Nauruan people by the Imperial Japanese Forces during the 2nd World War.

At the outbreak of the war in 1940 the Nauruan people numbered 1800 (Report to the Council of the League of Nations on the Administration of Nauru during the year 1940, page 25).

Following the invasion and occupation of Nauru by the Imperial Japanese Forces on 26th August 1942, a horrendous situation befell the Nauruans. Mistreatment and food shortages were daily sufferings until liberation by the Australian armed forces on 13th September 1945 (Tanaka 2010).

This was compounded by the forced removal of 1200 Nauruans to the Chuuk archipelago in 1943 where mistreatment and starvation resulted in a 38% fatality rate. The gatekeepers of Nauruan custom were decimated: the 1933 Census enumerated 65 Nauruans aged 60 years and above (4 % of the population of 1540). By 1948, out of 1448 Nauruans only 15 Nauruans (1%) were aged 60 years and above (Commonwealth Bureau of Census and Statistics Bulletin No.7, 1934; Report to the General Assembly of the United Nations 1949).

NOTE 2:

The following figures are taken from the “National Report of Population and Housing – Census 2011”.

At the time of the 2011 census, the population of Nauru was 10,084. According to the 2011 Census, 93% (circa 9,300) of the population of Nauru gave Nauruan as the language of the home.

NOTE 3

Daughter's Names

There is some variation in the participants between the retellings.

The retelling in 1936 and 1975 give the names of the same five sisters, but the 1936 retelling has an additional two sisters not shared with the other two retellings.

The 1910 retelling lists five sisters' names, but only three of the five agree with the 1936 and 1975 retellings.

The nine names found in the retellings are:

Edebaran-kwan-amwije 1910 1936 1975

Edeberan-kwan-deneno 1936

Edebaran-kwan-emet 1910 1936 1975

Edebaran-kwan-irin 1910

Edebaran-kwan-iud 1936 1975

Edebaran-kwan-kaura 1910 1936 1975

Edebaran-kwan-kawe 1910

Edebaran-kwan-eongo 1936 1975

Edeberan-kwan-oerara 1936

In the case of Edebaran-kwan-emet, she is named as the firstborn in the 1936 and 1975 retellings.

In the case of Edebaran-kwan-iud, she is named as the second-born in the 1936 and 1975 retellings.

So, three sisters form an essential element to the retelling (Edebaran-kwan-amwije, Edebaran-kwan-emet, Edebaran-kwan-kaura).

NOTE 4.

Edebaran-kwan-amwije 1910 1936 1975

This name here has been rendered as 'Fragrant Blossom of Eamwije'. This is one of three sisters that are named in all three retellings.

'kwan' is the genitive (construct) form 'fruit of', or , when not associated with a following noun phrase, the 3rd person singular possessive form, 'its fruit'. In this instance, 'blossom of' seems an appropriate rendering.

The retellings present a number of spellings (amuiye, amwie, amwoiye), however, the literature dealing with the flora of Nauru give *eamwije*, *eyamwiye* as the current spellings, and identify it with the Beach Privet (*Clerodendrum inerme*).



This plant had some cosmetic and medicinal usages:

“La filiariose (MWIRARA, ‘rouge’) , est diagnostiquée et soignée, grâce à une même plante, l’AMOYE (clerodendron). Ses feuilles sont utilisées pour la première opération tandis que ses branches le sont pour la seconde. Lorsqu’un malade se plaint de ses jambes et que celles-ci prennent une couleur rougeâtre, il se peut qu’il ait la filiariose, celle-ci étant appelée la maladie rouge. Pour s’en assurer, on prépare une sorte de pomade, faite de feuilles d’AMOYE, qui, après de leur tige, sont écrasées sur la jambe du malade et y restera toute la nuit; et, en la retirant, au matin, la couleur de la peau dira alors si le patient est atteint ou non de filiariose. Sa peau présentera, dans ce cas, une couleur plus foncée. Cette teinte plus sombre permettra également de mieux localiser les parties de la jambe qui son atteintes, de façon à pouvoir y appliquer la lotion curative. Celle ci est faite avec l’écorce des branches d’AMOYE. Cette écorce, extrêmement fine, obtenue en “pelant” la branche, est ensuite pressée dans un peu d’eau, de manière à extraire tout son suc. Il suffira de verser quelques gouttes de cet extrait sur les parties de la jambe présentant des signes de filiariose, pour amener la guérison, ou du moins une amélioration” - Petit-Skinner 1982, pages 329,330.

“Filiariasis is diagnosed and treated, thanks to the same plant, AMOYE (clerodendron). Its leaves are used for the first operation while its branches are used for the second. When a patient complains of his legs turning a reddish color, he may have filiariasis, which is called the red disease (MWIRARA, 'red'. To ensure this, a kind of ointment is prepared, made of AMOYE leaves, which, removed from their stem, are crushed on the patient's leg and will remain there all night; and, by removing it, in the morning, the color of the skin will then tell whether the patient has filiariasis or not. His skin will present, in this case, a darker color. This darker shade will also make it easier to locate the parts of the leg that are affected, so that the healing lotion can be applied there. This one is made with the bark of the branches of AMOYE. This extremely fine bark, obtained by “peeling” the branch, is then pressed in a little water, so as to extract all its juice. It will suffice to pour a few drops of this extract on the parts of the leg showing signs of filiariasis, to bring about a cure, or at least an improvement” - Petit-Skinner 1982, pages 329,330.

“Il existe d’autres traitements pour la lèpre (EREPA)...La première, qui a un effet assez rapide, est faite avec des feuilles d’AMOYE, dont il faut extraire le jus. Il suffit de boire cette potion une seule fois, pour voir les tâches brunes pâlir et disparaître peu à peu.” - Petit-Skinner 1982, page 331.

“There are other treatments for leprosy (EREPA)...The first, which has a fairly rapid effect, is made with AMOYE leaves, from which the juice must be extracted. It is enough to drink this potion only once, to see the brown spots pale and disappear little by little.” - Petit-Skinner 1982, page 331.

“D’autres troubles de la peau, beaucoup moins importants que le précédent, et tels que les démangeaisons, rougeurs, et petites éruption cutanées, sont cependant traités de façon appropriée, tant la peau est un attribut important et se doit d’être de belle apparence. Si le fruit de DENENO écrasé, est encore utilisé, car il fournit une sorte de crème adoucissante valable dans bien des cas, un autre traitement semble plus approprié. Il est constitué par des feuilles d’AMOYE dont le suc a un pouvoir curatif reconnu. Celui-ci est extrait selon un procédé qui est identique pour toutes les feuilles, et qui consiste tout d’abord, à les broyer, puis à les placer ensuite , dans un morceau de tissu pour en faire une sorte de petit sac . Ce tissu actuel remplace la gaze qui pousse près du bourgeon de cocotier et qui était utilisée traditionnellement. Il suffisait alors de tremper ce petit sac de feuilles écrasées dans un récipient contenant un peu d’eau , puis de le presser de façon à en extraire tout son suc . Le traitement qui donne les résultats les plus rapides et qui est destiné aux éruptions de plus grand gravité, consistait à presser directement le jus des feuille d’AMOYE sur les plaies. L’utilisation courante, par contre, dans les cas plus bénins, consistait à mélanger ce suc ainsi extrait, à un peu d’eau, et à laver les parties atteintes avec cette préparation. Une autre procédé, utilisé également dans les cas moins urgents et moins importants, était celui selon lequel on mélangeait l’extrait de feuilles d’AMOYE à l’huile de coco.”- Petit-Skinner 1982, pages 334,335

“Other skin disorders, much less important than the previous one, and such as itching, redness, and small rashes, are however treated appropriately, as the skin is an important attribute and must be beautiful appearance. If the crushed DENENO fruit is still used, as it provides a kind of soothing cream that is valuable in many cases, another treatment seems more appropriate. It is made up of AMOYE leaves, the juice of which has a recognized curative power. This is extracted using a process which is identical for all the leaves, and which consists first of all of crushing them, then to place them then, in a piece of fabric to make a kind of small

bag . This current fabric replaces the gauze which grows near the bud of the coconut palm and which was used traditionally. It was then enough to soak this small bag of crushed leaves in a container containing a little water, then to press it so as to extract all its juice. The treatment which gives the fastest results and which is intended for the most serious eruptions, consisted in directly pressing the juice of the leaves of AMOYE on the wounds. The current use, on the other hand, in more benign cases, consisted in mixing this juice thus extracted, with a little water, and washing the affected parts with this preparation. Another process, also used in less urgent and less important cases, was that of mixing the extract of AMOYE leaves with coconut oil. - Petit-Skinner 1982, pages 334,335

“La grippe enfin, est traitée par des feuilles d’AMOYE, qui seront également utilisées dans tous les cas de grosse fièvre. Ce traitement est d’usage interne...La préparation utilisée pour soigner la grippe, est faite de feuilles d’AMOYE, don’t le suc, une fois extrait selon le procédé traditionnel, sera mélangé au lait d’une noix de coco mûre.” - Petit-Skinner 1982, page 338

“Finally, the flu is treated with AMOYE leaves, which will also be used in all cases of high fever. This treatment is for internal use...The preparation used to treat the flu, is made of AMOYE leaves, whose juice, once extracted according to the traditional process, will be mixed with the milk of a coconut.” - .” - Petit-Skinner 1982, page 338

“ Fragrant flowers used in garlands; leaves reportedly pounded and used as a cure for leprosy in the past (cure reportedly received in a dream).” – Thaman et al. 2009 page 156.

NOTE 5.

Edeberan-kwan-deneno 1936

This name here has been rendered as 'Fragrant Blossom of Deneno'.

'kwan' is the genitive (construct) form 'fruit of', or , when not associated with a following noun phrase, the 3rd person singular possessive form, 'its fruit'. In this instance, 'blossom of' seems an appropriate rendering.

deneno is identified with the Beach Mulberry (*Morinda citrifolia*). The name looks similar to the Kiribati name, *te non*.



This plant had some cosmetic and medicinal usages:

Pour obtenir une chevelure d'une longueur enviable, il existe une préparation, faite avec des racines de DENENO (acanthacée). Il faudra tout d'abord déterrer quelques racines de cet arbuste, en couper des morceaux d'une longueur de 20 cms environ, et en retirer l'écorce. Celle ci sera ensuite mélangée à de la chair de coco grattée, le tout mis dans un morceau de gaze de bourgeon de coco. Il suffira alors de presser cette sorte de tampon sur toute la longueur de la chevelure, et de laisser cette solution une journée, soit de ne rincer que le jour suivant. Cette opération répétée chaque semaine activera la pousse des cheveux." – Petit-Skinner 1982, pages 287,288.

"To obtain hair of enviable length, there is a preparation made with the roots of DENENO (acanthaceae). You will first have to dig up some roots of this shrub, cut pieces about 20 cm long, and remove the bark. This will

then be mixed with scraped coconut meat, all put in a piece of coconut bud gauze. It will then suffice to press this kind of pad over the entire length of the horseshoe, and leave this solution for a day, or to rinse only the following day. This operation repeated every week will activate hair growth." - Petit-Skinner 1982, pages 287,288

"Le traitement de la lèpre est le seul à inclure un élément emprunté au monde animal. Il s'agit du coquillage EMERI (*Littorina scabra*) dont la collecte, à l'annuit, est l'occasion d'un divertissement si amusant. La partie du coquillage qui est utilisée n'est pas, en fait, l'élément animal, mais sa coquille. Toutefois celle-ci devait nécessairement provenir du coquillage vivant ou habité, et non pas être une simple coquillage vide trouvée sur la plage. Cet EMERI est tout d'abord, cuit, de façon à le débarrasser complètement de l'animal qu'il contient, et à ne conserver que la cocque. Celle-ci, devenue plus facile à briser après sa cuisson, sera réduite en poudre fine, puis mélangée au jus d'un jeune fruit de DENENO, qui devra nécessairement être "un fruit qui a encore sa fleur". Cette mixture sera appliquée sur les tâches de lèpre jusqu'à ce qu'elles deviennent rouges. A ce moment là, la "chiare morte" soit la chair qui porte les tâches, sera coupée avec un objet tranchant, et détachée. L'efficacité de ce remède consistait en ce que les tâches ne revenaient jamais après un tel traitement. En outre, les tests donnés par les médecins européens, après ce type de soins, étaient toujours négatifs. En effet, pendant la période de colonisation européenne, un camp pour les lépreux avait été installé sur l'île, et tout Nauruan devait passer un examen médical, qui décidait s'il pouvait rester dans sa famille ou s'il devait aller vivre au camp. Il était bien connu que celui qui avait utilisé le remède du coquillage juste avant l'examen médical, avait un résultat négatif à son test de peau. Il est difficile de démêler actuellement, les vertus de ce remède et de savoir s'il avait réellement un effet curatif, même temporaire, mais les Nauruans en sont cependant persuadés.

Il existe d'autres traitements pour la lèpre, moins puissants que le précédent, qui sont des remèdes d'usage interne. Ils se présentent tous deux sous forme de potions... L'autre potion est d'un usage beaucoup plus prolongé. Elle est préparée avec des fruits de DENENO dont il faut toujours prendre un multiple de trois. Les fruits, écrasés et pressurés dans une faible quantité d'eau, donnent une potion d'un goût extrêmement amer, qui doit être prise chaque matin jusqu'à la guérison. En comparant les différents traitements, on observe d'une part, que le remède d'usage externe est beaucoup plus puissant que les potions, et, d'autre part, que le DENENO, utilisé dans deux des traitements, a un effet beaucoup plus rapide lorsqu'il est associé à la poudre de coquillage, et il se peut que toute l'efficacité du traitement externe soit liée à celle de l'EMERI." - Petit-Skinner 1982, pages 330-331

"The treatment of leprosy is the only one to include an element borrowed from the animal world. It is the EMERI shell (*Littorina scabra*) whose collection, at night, is the occasion of such amusing entertainment. The part of the shell that is used is not, in fact, the animal element, but its shell. However, this must necessarily come from the living or inhabited shell, and not be a simple empty shell found on the beach. This EMERI is first cooked, so as to completely rid it of the animal it contains, and to keep only the shell. This, which has become easier to break after cooking, will be reduced to a fine powder, then mixed with the juice of a young DENENO fruit, which must necessarily be "a fruit that still has its flower". This mixture will be applied to the leprosy spots until they turn red. At this time, the "dead chiare" or the flesh that bears the stains, will be cut with a sharp object, and detached. The effectiveness of this remedy was that the spots never returned after such treatment. In addition, the tests given by European doctors, after this type of treatment, were always negative. Indeed, during the period of European colonization, a camp for lepers had been set up on the island, and every Nauruan had to pass a medical examination, which decided whether he could stay with his family or whether he should go and live in the camp. It was well known that whoever used the seashell remedy just before the medical examination, had a negative skin test result. It is currently difficult to disentangle the virtues of this remedy and to know if it really had a curative effect, even temporary, but the Nauruans are however convinced of it. There are other treatments for leprosy, less powerful than the previous one, which are remedies for internal use. They both come in the form of potions... The other potion is of much longer application. It is prepared with DENENO fruit, which must always be taken as a multiple of three. The fruits, crushed and pressed in a small quantity of water, give an extremely bitter-tasting potion, which must be taken every morning until cured. By comparing the different treatments, we observe on the one hand, that the remedy for external use is much more powerful than the potions, and, on the other hand, that DENENO, used in two of the treatments, has a much more effective effect, fast when combined with shellfish powder, and it may be that all the effectiveness of external treatment is related to that of EMERI." - Petit-Skinner 1982, pages 330-331

“Les abcès se soignent grâce à deux remèdes assez voisins, utilisant tout deux la même plante, le DENENO. Le premier traitement est à base de feuilles de DENENO, qui doivent être chauffées jusqu’à ce que leur teinte passe de “vert à un vert très profond”, puis écrasées et mélangées à l’huile de coco. Cette pâte sera ensuite soigneusement étendue sur l’abcès, qui se videra alors très rapidement. Il suffit généralement d’une seule application pour qu’un abcès se vide, mais il se peut qu’une seconde application soit nécessaire et il faudra alors préparer une seconde préparation et l’appliquer à nouveau. L’autre remède, également d’usage externe, exige trois fruit de DENENO, bien mûres, qu’il faudra écraser, sans qu’il soit nécessaire de les cuire auparavant, et qui seront mélangés ensuite, avec de la chair de coco grattée, en proportions égales. Il faudra alors s’efforcer d’extraire tout le jus de cette mixture pour en recouvrir l’abcès, le soir venu. Au matin, il est habituellement vidé.” - Petit-Skinner 1982, pages 332,333

“Abscesses are treated with two fairly similar remedies, both using the same plant, DENENO. The first treatment is based on DENENO leaves, which must be heated until their color changes from "green to a very deep green", then crushed and mixed with coconut oil. This paste will then be carefully spread over the abscess, which will then drain very quickly. It usually only takes one application for an abscess to empty, but it may be that a second application is necessary and a second preparation will then have to be prepared and applied again." - Petit-Skinner 1982, pages 332,333

“Plants kept around homes to ward off evil spirits; small pieces cut up and rubbed on hands, face, etc., to ward off evil spirits; roots ground to provide a yellow dye; ripe fruit eaten raw, but far more commonly eaten in the past; fruit cooked and mixed with coconut syrup to make pudding (dedangan); fruit and branches cooked to eliminate evil smells, especially after war; roots and branches crushed and squeezed to cure rashes, fruit and roots crushed and cooked to cure headaches, tender leaves heated up with coconut oil and used as a poultice to suck puss out of boils (ibir, ibur), raw fruit ground and drank as a cure for diabetes, and fruit cooked and used as a cure for dysentery.” Thaman et al 2009, page 150.

NOTE 6.

Edebaran-kwan-emet. 1910 1936 1975

This name here has been rendered as 'Fragrant Blossom of Emet'. This is one of three sisters that are named in all three retellings and one of the principal characters in the tale.

'kwan' is the genitive (construct) form 'fruit of', or , when not associated with a following noun phrase, the 3rd person singular possessive form, 'its fruit'. In this instance, 'blossom of' seems an appropriate rendering.

emet is identified with the Saltbush (*Scaevola taccada*).



This plant had some cosmetic and medicinal usages:

“Une autre potion, d’un usage plus général, mais destinée à faire exercer une attraction certaine par ceux qui l’emploient, est préparée avec des feuilles et des fleurs. Les feuilles, nécessairement d’un nombre de neuf, pourront être soit des feuilles d’EMET, soit d’IUD. Bien que ces dernières donnent une potion de goût plus agréable, leur effet est moins puissant que celui des feuilles d’EMET. Il faudra tout d’abord préparer six coco “rouges”, car cette préparation devra être prise pendant trois jours consécutifs, le matin et le soir. Les feuilles d’IUD ou d’EMET, choisies soigneusement près du cœur, seront malaxées dans le lait d’une moitié d’un de ces coco “rouges”, de façon à extraire tout leur jus. Il faudra également y ajouter trois gouttes d’huile parfumée, car c’est sous cette forme que les fleurs entrent dans la préparation. Cette potion est recommandée dans les cas de peine d’amour, ou dans les cas où une attraction particulièrement forte doit être exercée, cette potion est presque un philtre.” – Petit-Skinner 1982, pages 293,294.

“Another potion, of more general use, but intended to exert a certain attraction on those who employ it, is prepared with leaves and flowers. The leaves, necessarily nine in number, could be either EMET or IUD leaves. Although the latter give a more pleasant tasting potion, their effect is less powerful than that of the EMET leaves. It will first be necessary to prepare six “red” coconuts, because this preparation will have to be taken for three consecutive days, in the morning and in the evening. The IUD or EMET leaves, carefully chosen near the heart, will be kneaded in the milk of half of one of these “red” coconuts, so as to extract all their juice. It will also be necessary to add three drops of fragrant oil to it, because it is in this form that the flowers enter the preparation. This potion is recommended in cases of heartache, or in cases where one wants a particularly strong attraction to be exerted, this potion is almost a love-potion.” – Petit-Skinner 1982, pages 293,294.

“...parties les plus intimes, auxquelles une attention particulière est toujours prodiguée. Cette attention fait qu’il existe un autre procédé pour parfumer cette intimité, et qui consiste à confectionner, toujours avec la même gaze, un petit tampon de feuilles d’EMET, écrasées et mêlées avec un peu d’huile de coco. Ce tampon, est alors introduit dans le vagin, qu’il parfumerait agréablement, et il sera retiré et remis, chaque fois que la personne ira uriner. Les feuilles d’EMET ont en outre, la propriété de calmer les inflammations et les irritations de cette partie du corps de la femme. Cette méthode des parfums, est assez populaire pour être mentionnée”. – Petit-Skinner 1982, pages 294,295.

“...the most intimate parts, to which special attention is always given. This attention means that there is another process to perfume this intimacy, and which consists in making, always with the same gauze, a small tampon of EMET leaves, crushed and mixed with a little coconut oil. This tampon is then introduced into the vagina, which it will perfume pleasantly, and it will be removed and replaced each time the person urinates. EMET leaves also have the property of calming inflammation and irritation of this part of the female body. This method of perfumery is popular enough to be mentioned”. – Petit-Skinner 1982, pages 294,295.

“Une autre maladie extrêmement fréquente et qui affecte une large partie de la population, est la diarrhée, ou plutôt la dysenterie, appelée DABU. Tout comme pour les maladies de la peau, le diagnostic semble ici relativement aisé ou tout au moins immédiat, cependant, l’apparence des personnes atteintes de dysenterie est très particulière. Leur visage et leurs jambes sont enflés, dit-on, et c’est à ce signe que l’on distinguera une simple diarrhée d’une dysenterie. Le remède, d’usage interne, est de deux sortes, mais sera préparé grâce à la même plante, l’EMET. L’une de ces deux potions est faite avec l’écorce, et l’autre avec les feuilles. La première consiste à retirer l’écorce des tiges de cette plante puis à en extraire le jus, toujours selon le même procédé, soit en royant les écorces puis en les pressant brièvement, dans un peu d’eau. Le jus d’écorce ainsi recueilli, est d’une très faible quantité, et représente l’équivalent d’une cueillérée, ce qui sera une dose suffisante, que le malade devra prendre trois fois par jour, pendant trois jours. La potion, faite de feuilles d’EMET, est basée sur la valeur curative de leur suc, qu’il faudra extraire, toujours selon le même procédé, et qu’il faudra boire ensuite coupé d’un peu d’eau. Ce remède est prescrit une fois par jour, pendant trois jours. L’importance de l’une ou l’autre potion, réside dans le choix des tiges d’EMET ou leurs feuilles. Il ne faut en effet cueillir, que la tige qui pousse sur un rameau unique et qui provient d’une seule racine, ainsi que les feuilles qui poussent sur cette tige isolée. De plus, les feuilles devront être nécessairement très jeunes et très tendres, soit celles qui viennent tout juste d’apparaître.” – Petit-Skinner 1982, pages 336,337

“Another extremely common disease that affects a large part of the population is diarrhoea, or rather dysentery, called DABU. As with skin diseases, the diagnosis here seems relatively easy or at least immediate, however, the appearance of people with dysentery is very particular. Their face and legs are said to be

swollen, and it is by this sign that simple diarrhea can be distinguished from dysentery. The remedy, for internal use, is of two kinds, but will be prepared using the same plant, EMET. One of these two potions is made with the bark, and the other with the leaves. The first consists in removing the bark from the stems of this plant and then extracting the juice, always according to the same process, either by crushing the bark then soaking it briefly in a little water. The bark juice thus collected is of very small quantity, and represents the equivalent of a spoonful, which will be a sufficient dose, which the patient will have to take three times a day, for three days. The potion, made of EMET leaves, is based on the curative value of their juice, which must be extracted, always according to the same process, and which must then be drunk with a little water. This remedy is prescribed once a day, for three days. The importance of either potion lies in the choice of EMET stems or leaves. It is indeed necessary to pick only the stem which grows on a single branch and which comes from a single root, as well as the leaves which grow on this isolated stem. In addition, the leaves must necessarily be very young and very tender, i.e. those which have just appeared.” - Petit-Skinner 1982, pages 336,337

“Wood considered good for smoking (cooking) fish and the black noddie bird (an important delicacy at feasts); hollow branches used as guns to shoot gum balls (egato) and small balls carved from pandanus; inner bark used in the past to make headbands which resembled noddie-bird feathers and which were worn for traditional dances; leaves used to wrap food and to cover the earth oven (eom, eyom); *Scaevola* and *Guettarda speciosa* (iut) flowers the first flowers smelled by returning sailors; flowers used in garlands and either added directly, or boiled with coconut oil to scent it; leaves crushed to yield a juice to retard loss of hair and cure rashes; inner bark scraped to yield medicine for abscesses or boils, and white ripened fruit squeezed into eyes as a pre-eye-drops cure for conjunctivitis.” Thaman et al 2009, page 135.

NOTE 7.

Edebaran-kwan-irin 1910

This name here has been rendered as 'Fragrant Blossom of Irin'.

'kwan' is the genitive (construct) form 'fruit of', or , when not associated with a following noun phrase, the 3rd person singular possessive form, 'its fruit'. In this instance, 'blossom of' seems an appropriate rendering.

irin is identified with the Beach Heliotrope (*Tournefortia argentea*).



This plant had some cosmetic and medicinal usages:

“La contraception n’est cependant pas ignoré et elle est toujours pratiquée par les femmes, comme d’ailleurs dans de nombreuses autres îles de l’Océanie. Les méthodes contraceptives sont de deux ordres, et consistent soit en massages, soit en potions...Il existe aussi des potions, parmi lesquelles la plus communément utilisée est celle qui est faite de feuilles d’IRIN, sorte de palétuvier blanc. Les feuilles doivent être choisies, très jeunes, près du cœur, et doivent composer un multiple de trois, soit six, soit neuf. Elles seront ensuite écrasées dans de l’eau de mer, et la dite potion devra être prise deux fois par jour, au lever et au coucher du soleil, pendant plusieurs jours successifs. Cette potion a, elle aussi, fait ses preuves, soit pour prévenir une grossesse, soit pour l’interruption de grossesse, que ce soit dans les remèdes contre la stérilité ou dans les techniques d’accouchement, le massage reste le grand favori et les Nauruans y sont experts.” – Petit-Skinner 1982, page 239.

“However, contraception is not ignored and is still practiced by women, as in many other islands of Oceania. Contraceptive methods are of two kinds, and consist either of massages or of potions...There are also potions, among which the most commonly used is that which is made of IRIN leaves, a kind of white mangrove. The leaves must be chosen, very young, close to the heart, and must compose a multiple of three, either six or

nine. They will then be crushed in sea water, and the said potion must be taken twice a day, at sunrise and sunset, for several successive days. This potion has also proven itself, either to prevent pregnancy or for the termination of pregnancy, whether in remedies against sterility or in childbirth techniques, massage remains the great favorite and Nauruans are experts at it. – Petit-Skinner 1982, page 239.

“Tender leaves and meristem pounded to prepare medicines for curing children's rashes, diarrhoea, and fish poisoning.” – Thaman et al, 2009, page 116.

NOTE 8.

Edebaran-kwan-iud 1936 1975

This name here has been rendered as 'Fragrant Blossom of Iud'.

'kwan' is the genitive (construct) form 'fruit of', or , when not associated with a following noun phrase, the 3rd person singular possessive form, 'its fruit'. In this instance, 'blossom of' seems an appropriate rendering.

The name is also spelt *iut*, *yut* in the literature on Nauruan flora, and is identified with the Guettarda or Beach Gardenia (*Guettarda speciosa*).



This plant had some cosmetic and medicinal usages:

“L’une de ces lotions, par exemple, qui associe le pouvoir odoriférant aux propriétés de lisser et de polir la peau, fait usage de la fruit de la plante IUD. Trois fruits sont nécessaires, et doivent être écrasés puis mélangés à de la chair de coco grattée, pour enfin être mis dans une gaze, avant d’être utilisés pour frictionner le corps. La peau devient étonnamment lisse et parfumée de surcroît, car elle desquame très légèrement sous les frictions faites à l’aide de ce tampon. Cette lotion “chasse tout ce qui est mauvais” dit-on.” – Petit-Skinner 1982, page 292.

“One of these lotions, for example, which combines odoriferous power with the properties of smoothing and polishing the skin, makes use of the fruit of the IUD plant. Three fruits are necessary, and must be crushed and then mixed with grated shredded coconut oil, to finally be put in a gauze, before being used to rub the body. The skin becomes surprisingly smooth and fragrant in addition, because it descales very lightly under the friction made with this pad. This lotion “drives away all that is bad” they say.” – Petit-Skinner 1982, page 292.

“Une autre potion, d’un usage plus général, mais destinée à faire exercer une attraction certaine par ceux qui l’emploient, est préparée avec des feuilles et des fleurs. Les feuilles, nécessairement d’un nombre de neuf,

puorront être soit des feuilles d'EMET, soit d'IUD. Bien que ces dernières donnent une potion de goût plus agréable, leur effet est moins puissant que celui ds feuilles d'EMET. Il faudra tout d'abord préparer six coco "rouges", car cette préparation devra être prise pendant trois jours consécutifs, le matin et le soir. Les feuilles d'iud ou d'EMET, choisies soigneusement près du coeur, seront malaxées dans le lait d'une moitié d'un de ces coco "rouges", de façon à extraire tout leur jus. Il faudra également y ajouter trois gouttes d'huile parfumée, car c'est sous cette forme que les fleurs entrent dans la préparation. Cette potion est recommandée dans les cas de peine d'amour, ou dans les cas où une attraction particulièrement forte doit être exercée, cette potion est presque un philtre." – Petit-Skinner 1982, pages 293,294.

"Another potion, of more general use, but intended to exert a certain attraction on those who employ it, is prepared with leaves and flowers. The leaves, necessarily nine in number, could be either EMET or IUD leaves. Although the latter give a more pleasant tasting potion, their effect is less powerful than that of the EMET leaves. It will first be necessary to prepare six "red" coconuts, because this preparation will have to be taken for three consecutive days, in the morning and in the evening. The IUD or EMET leaves, carefully chosen near the heart, will be kneaded in the milk of half of one of these "red" coconuts, so as to extract all their juice. It will also be necessary to add three drops of fragrant oil to it, because it is in this form that the flowers enter the preparation. This potion is recommended in cases of heartache, or in cases where one wants a particularly strong attraction to be exerted, this potion is almost a love-potion." – Petit-Skinner 1982, pages 293,294.

"Straight pieces of timber make excellent house rafters and used for canoe parts and handicrafts; bark scraped and mixed with other plant extracts, eg., *Scaevola sericea* (emet) and *Cordia subcordata* (eongo) to produce a medicine for beriberi; leaves used to parcel food and as plates; flowers used in garlands and decorations, often after soaking in coconut oil; flowers considered the best for scenting coconut oil; juice from flowers used as a deodorant; flowers and young leaves soaked in water to make a love potion, which is drunk by women, who when sweating, make men go crazy (reportedly learned from I-Kiribati); juice of flowers mixed with coconut juice used to keep hair healthy. – Thaman et al 2009, page 149.

NOTE 9.

Edebaran-kwan-kaura 1910 1936 1975

This name here has been rendered as ‘Fragrant Blossom of Ekaura’. This is one of three sisters that are named in all three retellings.

‘kwan’ is the genitive (construct) form ‘fruit of’, or , when not associated with a following noun phrase, the 3rd person singular possessive form, ‘its fruit’. In this instance, ‘blossom of’ seems an appropriate rendering.

The name *ekaura* is identified with the Asian Mallow (*Abutilon asiaticum*).



This plant had some cosmetic usage (in other cultures such as India it was used in medicinal cures:

“Tender meristem used to scent coconut oil.” – Thaman et al 2009, pagee 137,138.

NOTE 10.

Edebaran-kwan-kawe 1910

This name only appears in the 1910 retelling, and does not seem to fit in the account as *ekawe* means ‘flower (generic word)’.

NOTE 11.

Edebaran-kwan-eongo 1936 1975

This name here has been rendered as 'Fragrant Blossom of Eongo'. This spelling is the one found in current literature on Nauruan flora.

'kwan' is the genitive (construct) form 'fruit of', or , when not associated with a following noun phrase, the 3rd person singular possessive form, 'its fruit'. In this instance, 'blossom of' seems an appropriate rendering.

The name *eongo* is identified with the Sea Trumpet (*Cordia subcordata*).



This plant had some cosmetic and medicinal usages:

“La grippe est pour les Nauruans la fièvre, qui représente cet élément nuisible qui doit s'échapper du corps, par la sueur, mais elle n'est pas associée au mal de tête. Ce dernier est une nouvelle maladie. Non pas récente, mais différente de la première et qu'il faut traiter par un remède qui lui sera propre. Il sera fait appel alors, aux feuilles de OANGO, (plante non identifiée). Il s'agit ici d'une lotion et non d'une potion. Ces feuilles seront coupées en petits morceaux et non broyées, et elles seront placées ensuite dans du lait de coco coupé d'eau. Il suffit de frictionner la tête du malade avec cette préparation pour obtenir un résultat immédiat. Cette plante, en dehors des maux de tête, est surtout utilisée pour soigner les troubles de la femme, notamment ceux qui suivent les menstruations et l'accouchement. Dans ces cas là, le remède sera alors d'usage interne.” – Petit-Skinner 1982, page 339.

“The flu is for Nauruans the fever, which represents this harmful element which must escape from the body, through sweat, but it is not associated with the headache. The latter is a new disease. Not recent, but different from the first and which must be treated with a remedy of its own. It will then appeal to the leaves of OANGO, (unidentified plant)> This is a lotion and not a potion. These leaves will be cut into small pieces and not crushed, and they will then be placed in coconut milk cut with water. It is enough to rub the head of the patient with this preparation to obtain an immediate result. This plant, apart from headaches, is mainly used to treat disorders in women, especially those following menstruation and childbirth. In these cases, the remedy will then be for internal use.” – Petit-Skinner 1982, page 339

“Soft, durable wood considered by Nauruans to be excellent timber for woodcarving, boatbuilding, construction and furniture; leaves crushed and mixed with coconut milk to prevent baldness; flowers used in garlands. Trunk highly prized for woodcarving and canoe hulls throughout Micronesia, Polynesia and Melanesia. Considered one of the most highly endangered of Nauru’s important cultural plants.” – Thaman et al 2009, page 116.

NOTE 12.

Edeberan-kwan-oerara 1936

This name here has been rendered as 'Fragrant Blossom of Eoerara'. This spelling is the one found in current literature on Nauruan flora.

'kwan' is the genitive (construct) form 'fruit of', or , when not associated with a following noun phrase, the 3rd person singular possessive form, 'its fruit'. In this instance, 'blossom of' seems an appropriate rendering.

The name *eoerara* is identified with the Red Berry Wood (*Ochrosia elliptica*).



This plant had some cosmetic and medicinal usages:

“Wood used by Nauruans for rafters and small timber; leaves used medicinally, being crushed with coconut cream to treat rashes, especially for children; fruit used in children's games, and fruit and flowers used in garlands.” – Thaman et al 2009, page 110.

NOTE 13.

‘angõget Edabanono’

‘angõg’ = ‘word’; ‘angõgen’ = ‘word of; his/her word’; also, ‘word about..., story /tale of...’ .

NOTE 14.

Denasalization of final /n/ before initial high vowel of Edabanono.

NOTE 15.

‘opudu’ = ‘he/she fell’, but here, ‘she bore, gave birth to’.

NOTE 16.

The usual form of the 3rd person singular dependent pronoun is ‘e’, but where the first syllable of the verb has an /o/ or an /u/, often when the verb begins with /mw- / or /kw-/, and in a few other cases it takes the form ‘o’.

NOTE 17.

One of the inconsistencies in the orthographies is that at times the orthographies represent the underlying elements in a phrase, and at other times the orthographies represent a more phonetic representation of the phrase.

‘me’, ‘and’; ‘bwe’, ‘for’, ‘ta’, ‘only’, ‘wo’, 2nd person singular dependent pronoun, and ‘re’, 3rd person plural dependent pronoun - regularly undergo vowel deletion when the following element begins with a vowel, but there is no consistency in the orthographies.

NOTE 18

‘-en’ is the Perfective Aspect suffix, and can be attached directly to a verb or verbalized word or a directional suffix attached to the verb, and means - according to context - ‘now+V’, ‘then+V’, ‘already+V’, amongst other things

NOTE 19.

The Dual, Trial and Plural 3rd person pronouns have the same form acting both as independent personal pronouns and objective (direct and indirect) personal pronouns.

NOTE 20.

iaṛāt imĩn eṛo/jarat imin erō , ‘in the branches of the trees’, is here analysed as:

ian/jan, in it + *ran*, branch of + *imin erō*, tree.

A regular (though not obligatory) sound change is regressive nasal assimilation. A final /n/ assimilates to a following /r/, so in the above case

jan + ran > jaran, which in turn undergoes denasalization before /i/, > *jarat*

Kayser gives the following meanings to ‘*iaran*’: in the crown of a tree NG191; on the tree, on the branch NG216.

NOTE 21.

imin erō, literally: thing it grows, sprouts and grows. This is the usual word for ‘tree’, but can refer to other vegetation (bushes etc.).

NOTE 22.

Nouns can be singular or plural according to context.

Note 23.

Consequence clauses are introduced by the conjunction ‘*bwe*’ followed by the modal marker ‘*nim/nũm*’. English would often use a ‘to’ clause, i.e.:

‘she placed them in the branches of the trees so that they should stay there for good’, or
‘she placed them in the branches of the tree to stay there for good’.

This conjunction ‘*bwe*’ has a variety of functions in Nauruan.

Note 24.

eō togin ta meg ina, ‘not stop dwelling there, stay there for good’.

‘*togi*’ appears to be a Kiribati loan-word, as ‘*toki*’ in Kiribati means ‘end, cease, stop’, and

‘*eō togi*’ means ‘not end, without end, permanent’ and is here linked to the VP ‘*meg ina*’ by the construct suffix ‘*in*’ to form a verb phrase meaning ‘stay there for good’.

Note 25.

When a verb, or pre-verbal, heads the VP without an overt dependent personal pronoun, it has a default 3rd person meaning, unless indicated otherwise.

Note 26.

aiyimet e muān / aijimet emmwan, ‘three males’.

aijimen > ejimen, Animate Cardinal Numeral ‘three animate creatures’.

There is a limited set of cardinal numerals for the enumerating of humans (where the focus is not on gender) and other living creatures as well.

Kayser states (NG70) “these numerals are specially used for men and mammals and such things as are in constant contact with the [Nauruans] or play an important role in their daily life”.

The General Cardinal Numerals are used where no special animate form exists.

Table 1. Animate Cardinal Numerals (defective).

two	three	four	ten	twenty	thirty
arumen	aiyimen/ aijimen/ ejimen	amen	oea / waea	aruma	aiyumo / aijumo/ ejumo

The construction of the first three numerals appears to be as follows:

a numeral prefix + *ro* two + *amen* human, animate-ness > arumen

a numeral prefix + *ji* three + *amen* human, animate-ness > aiyimen/aijimen

a numeral prefix + *a* four + *amen* human, animate-ness > amen

The origin of the unique form for ten – *oea/waea* – is not known. The 1918 Bible spelling is *waea*; Kayser’s spelling NG43,70 is *oäa*; the 1976 New Testament spelling is *oea*. *oä/oe* used by Kayser appears to be a digraph to represent the semi-vowel [ɔ] followed by [e]. The semi-vowel [ɔ] is represented by [w] in the 1918 Bible – hence, *qag*, ‘house’ is spelt *wak*, *qereri*, ‘learn’ is spelt *wereri*.

The forms for 20 and 30 appear to be the original General Cardinal Numerals. These seem to have been retained only when enumerating humans – and other living creatures - with derived forms being used in general enumeration:

Table 2. Comparison of Animate and General Cardinal Numerals numerals 20 and 30.

Animate Cardinal Numeral	General Cardinal Numeral
20 - <i>aruma</i>	20 - <i>anarama</i>
30 - <i>aiyumo/aijumo/ejumo</i>	30 - <i>animo</i>

The construction of these numerals appears to be regular as with the other decade numerals in the General Cardinal Numeral set, and is as follows:

a numeral prefix + *ro* two+ *-ma* tens suffix

a numeral prefix + *iji* three + *-ma* tens suffix

NOTE 27.

The Temporal Markers define the time at which an event occurs. Like other determiners, the temporal marker have three degrees of proximity.

The proximal form *ngage/ñage* can be translated as ‘at this present time’, ‘now’.

The medial form *ngaga/ñaga* can be translated as ‘at that time’, ‘when (past occurrence)’, ‘then (past occurrence)’

The distal form *ngago/ñago* can be translated as ‘at that time (more distant past)’, ‘when (more remote past occurrence)’, ‘then (more remote past occurrence)’

Table 2: *Temporal Markers.*

Degree of Proximity	Form
Proximal: ‘at this time’, ‘now’	<i>ngage/ñage</i>
Medial: ‘at that time’, ‘when (past occurrence)’, ‘then (past occurrence)’	<i>ngaga/ñaga</i>
Distal: ‘at that time (more distant past)’, ‘when (more remote past occurrence)’, ‘then (more remote past occurrence)’	<i>ngago/ñago</i>

There is a word *ago* that is used in Counterfactual Clauses, and is also used in conjunction with the time adverb *emewara* to convey the idea of a distant past. This would indicate that the time markers

above are fused forms of the emphatic prefix *nga/ña* with a pre-existing time marker *ag*. There is also an adverb *naga* meaning ‘directly’ (see NG165).

Where the temporal marker appears without an apparent spatial suffix (i.e. *ngag/ñag*), this appears to be an orthographical convention to indicate that *ngaga/ñaga* TEMP+MED drops its final vowel before a following vowel.

NOTE 28

amé’itimena, ametimena, ‘those three males/men there’.

This set is not used as a relativizer.

This is a late augmented form derived from the Animate Demonstrative Numeral set .

This is gender-specific, for males only.

Table 4: Augmented Male Demonstrative Numeral.

Number	Degree of Proximity	Simple Form	Augmented Form
two males	Proximal	rumene	amerumene
	Medial	rumena	amerumena
	Distal	rumeno	amerumeno
three males	Proximal	yimene/ijimene	ametimene/ametsimene
	Medial	yimena/ijimena	ametimena/ametsimena
	Distal	yimeno/ijimeno	ametimeno/ametsimeno

NOTE 29.

aré'i gōna iu nán ebāk. Ta uré'i obu mē itīn uānaré'i iu, buē eo gōna mōguṛ ēta inoré'i/arej gona iju ngan ebak. ta ũrej ōbū me tin wangarej iju, bwe eō gona mogur eita inorej

The German paraphrase : “Nur mußten die drei ihre Fische selber aus Land tragen, denn ihre Mutter konnte nicht arbeiten”/” And all three caught a lot of fish. Only, the three of them had to carry their fish out of the country themselves, because their mother could not work” is not correct.

I analyse ‘itīn/tin’ as a mis-hearing, and a consequent mistranslation.

'tim' appears in the 1918 Bible (spelt *'tsim'*) for 'cook' (Ge 11:3; Ge 25:29; Pr 12:27; Is 44:19). Kayser gives *'timetim'* as 'cook several times' NG:185. And a recent Nauru government flier on food hygiene (5keys_Nauru) stated "*wekae ijeiji tame tsinit ijeiji tim*", "keep separate raw food from cooked food".

In that light, the sentence should read:

"The three of them caught many fish. It was just they who carried and cooked their fish as their mother was unable to work."

And this then agrees with the other two retellings.

I take the word *'tsitsin'* found at Le 7:9 and in Hughes 2020:53,368 (spelt *'tʃitʃi, tʃitʃin'*) as being a loan from English, 'kitchen'.

Note 30.

'eko', glossed as *'be.not'*, is the negative verb of existence. It also has the form *'ekeow'* (*eko* + the general directional particle *eow*). These two forms seem to overlap.

eko/ekeow is used in negative existential clauses, and when used in conjunction with a possessivized noun, can also be translated in English by a negative "have" clause.

e.g. *eko rōn* [/be.not/ /bone+3SPOS/]

/there is not/her bone/

or

she has/had no bones

NOTE 31.

This is a mis-hearing, as the word for 'bone' is *'rō'* in the 1918 Bible, which Hughes (2020:97) writes *'rō'*.

NOTE 32.

There is no Indefinite Pronoun associated with the noun, so maybe a more direct translation is 'she took her bones'.

NOTE 33.

ngana, which is from the General Demonstrative set (See Note ³⁵) and has as its basic meaning 'those (things) there', takes on a rôle purely as a relativizer 'that' and is usual after verbs of perception.

NOTE 34.

eita/ãita [eĩtá], ‘the female there, that female, she, her’, Female Singular Demonstrative set.

This is a syncopated form of the fused gender specific demonstrative made up of the elements *en/ãn* [éjn]– ‘female, woman’, and *ia*, general singular medial demonstrative.

There is a set of gender specific demonstratives, both male and female. Below is that for females.

Table 5: Female Singular Demonstratives.

Degree of Proximity	Simple form	Syncopated form	English gloss
Proximal	eitune, ãitune	Unattested	this female here
Medial	eituna, ãituna	eita, ãita	that female there
Distal	eituno, ãituno	Unattested	that female yonder

Note 35.

einibũna, ‘those females there’, Female Plural Demonstrative set.

This is a syncopated form of the fused gender specific demonstrative made up of the elements *en/ãn* [éjn]– ‘female, woman’, and *bũn*, animate plural marker.

Table 6: Female Plural Demonstratives.

Degree of Proximity		English gloss
Proximal	einibūne	these females here
Medial	einibūna	those females there
Distal	einibūno	those females yonder

NOTE 36.

ngane, ‘those there’, ‘those things there’; as a relativizer: ‘those that...,the things that...’

ngane is one of the general (basic) demonstratives with the emphatic prefix *nga/ña*.

Nauruan has developed a series of prefixes that are added to the general (basic) demonstratives. These were later expanded to produce fused forms with the classifiers.

There is one emphatic prefic *nga/ña*, and there are three non-emphatic prefixes:

min, mit

bit

mu/mũ

I consider that Nauruan incorporated the Emphatic Prefix *nga/ña* into its demonstrative and personal pronoun system at an early period. The *nga/ña* element is found in disparate parts of the Oceanic family (Kiribati, North Ambrym, Mekeo among others) as an emphasizing or focusing element.

Later, the word *min* – thing, was incorporated into the demonstrative system (the Micronesian language of Satawal has also developed a series of demonstratives incorporating *min* – thing). *mit* is the form produced through the phonological process of denasalization.

I consider *bit* to be a later development of *mit* through the phonological process of pre-stopping.

I consider *mu/mũ* to be the last development as it is fused with the emphatic forms of the general plural demonstratives and this prefix then spread to the classifiers.

All of the demonstratives with emphatic or non-emphatic prefixes have a range of uses, from an almost-neutral function, to a demonstrative adjective, to acting as what approximates to a definite article, or as a demonstrative pronoun, or as a relativizer. When used as a relativizer it usually lacks the spatial suffixes. The simple forms are post nominal and are only used in a demonstrative function. There is some indication that the emphatic forms were used for new information in a discourse as well as for focus, while the non-emphatic forms were used for previously introduced topics in a discourse. Kayser's labels – Nominative for the emphatic, and Accusative for the non-emphatic – are confusing (NG31).

There are augmented forms in the singular proximal and distal forms of the general demonstratives and their emphatic equivalents. Kayser (NG31) assigns the augmented forms only to living beings, but the recorded usage is both to animate and inanimate subjects.

There are also some syncopated forms for the *min* and *mu* classes. The *min* syncopated forms are in current usage, the *mu* syncopated forms appear to be obsolescent but are given by Kayser (NG31).

The classificatory demonstratives are used with single objects only, plural objects use the plural general demonstratives.

Table 7: General Demonstratives.

Number	Degree of Proximity	Simple Form	Emphatic <i>nga/ñā</i> Form	Non-Emphatic <i>min/bin</i> Form	Non-Emphatic <i>mu/mũ</i> Form
Singular	Proximal	<i>une</i>	<i>ngune/ñune</i>	<i>mitune,</i> <i>bitune</i>	<i>No form</i>
	Syncopated	<i>No form</i>	<i>No form</i>	<i>tune</i>	<i>No form</i>
	Augmented	<i>eune/iune</i>	<i>ngaeune/ñaiune</i>	<i>No form</i>	<i>No form</i>
	Medial	<i>ia</i>	<i>ngea/ñea</i>	<i>mituna</i>	<i>No form</i>
	Syncopated	<i>No form</i>	<i>No form</i>	<i>mita, bita</i>	<i>No form</i>
	Augmented	<i>No form</i>	<i>No form</i>	<i>No form</i>	<i>No form</i>

	Distal	<i>uno</i>	<i>nguno/ñuno</i>	<i>mituno, bituno</i>	<i>No form</i>
	Syncopated	<i>No form</i>	<i>No form</i>	<i>tuno</i>	<i>No form</i>
	Augmented	<i>euno/iuno</i>	<i>ngaeuno/ñaiuno</i>	<i>No form</i>	<i>No form</i>
Plural	Proximal	<i>ane</i>	<i>ngane/ñane</i>	<i>minane</i>	<i>mungane/ mũñane</i>
	Syncopated	<i>No form</i>	<i>No form</i>	<i>mane</i>	<i>mųñe</i>
	Medial	<i>ana</i>	<i>ngana/ñana</i>	<i>minana</i>	<i>mungana/ mũñana</i>
	Syncopated	<i>No form</i>	<i>No form</i>	<i>mana</i>	<i>mųña</i>
	Distal	<i>ano</i>	<i>ngano/ñano</i>	<i>minano</i>	<i>mungano/ mũñano</i>

	Syncopated	No form	No form	mano	mųho
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NOTE 37.

angen - this is an example of Velar Nasal Intrusion.

When a verb is:

modified by the Perfective Aspect suffix *-en*, and

is accompanied by the adposition *ea, a, 'to'*, and

the adposition has a 3rd Person (singular or non-singular) referent, or

the adposition has a 1st Person Plural referent, or

the adposition has a 2nd Person Plural referent

the Perfective Aspect suffix is shifted from the end of the verb to the end of the adposition, with the velar nasal [*ng/ñ*] inserted between the adposition and the Perfective Aspect suffix.

Examples:

a pan ahen NG4 I have just told him

a oij' ahen NG4 I have just given him

a řiriñ ahen NG167 I have done it to him

a pan ahen kamųrör NG167 I have told you two

a oij' ahen amerumena NG167 I have given it to these two men

a totow ahen amea eäb äben NG207 I gave the man there a piece of land

ouge angen ura Matt 22:21 1976 then said to them

Whereas, when:

the adposition has a 1st Person Singular referent, or

the adposition has a 2nd Person Singular referent

the Perfective Aspect Suffix is attached directly to the form of the personal pronoun.

Examples:

wo pan a men NG167 you have told me

a oij' a uwen NG167 I have given it to you

In this Sentence, '*pwan anget eita inõrej*', '*angen*' is denasalized by the high vowel of /e/ of '*eita*'.

NOTE 38.

emaen is the Indefinite Pronoun for Classifier 21[4], '*ma, mae*', for long rigid objects.

All classificatory indefinite pronouns follow the same pattern:

e- particle, probably from same origin as the absolute marker/nominal prefix 'e-'

+

Classifier

+

-n probably a fossilized construct suffix

NOTE 39.

ngabũna, 'those ones (animate) there'.

The Animate Plural Marker is *bun/bũn*.

Table 8: Animate Plural Demonstratives.

Degree of Proximity	Simple Form	Emphatic <i>nga/ña</i> Form	Non-Emphatic <i>min/bin</i> Form	Non-Emphatic <i>mu/mũ</i> Form
Proximal	bune/bũne	ngabune/ñabũne	minibune/minibũne	mibune/mibũne; mubune/mũbũne
Medial	buna/bũna	ngabuna/ñabũna	minibuna/minibũna	mibuna/mibũna; mubuna/mũbũna
Distal	buno/bũno	ngabuno/ñabũno	minibuno/minibũno	mibuno/mibũno; mubuno/mũbũno

All of these demonstratives with emphatic or non-emphatic prefixes can act as demonstrative adjectives or as relativizers. When used as a relativizer it usually lacks the spatial suffixes. The simple forms are post nominal and are only used in a demonstrative or vocative function.

7.2 WEDGWOOD 1935

Long, long ago, trees, plants and shrubs were plentiful on Nauru, but none of them had any flowers.

There was a woman --- a witch woman --- called Eidabanano, who had three sons: Agabanairio, Agabanairage and Agabanaidiapa.

It was said that the woman Eidabanono had not got a single bone in her body and for this reason she was of course supposed to be helpless.

Her three sons used to work like slaves day and night for their "helpless" mother.

Besides the three boys, Eidabanono had also several daughters who were unknown to their brothers.

It was said that when these daughters were born they were placed by their mother among the branches and twigs of trees and were instructed by her not to move from where they had been stationed unless they heard a call from their mother 's own mouth. When they heard this they might jump down and run as fast as their legs would carry them towards the spot whence the call had come.

Eidabanono used to say to the three boys,

"I wish I could use my limbs, so that I could cook your food and keep house for you; but you know that I can't"

In those days the people ate a lot of fish.

One day the three boys went out to fish and came back in the afternoon with a canoe full.

They built a fire to cook their catch and then gave some to their mother to eat, choosing the best variety of fish for her.

The remainder they put up on a platform, specially built for the purpose, and then set out again to look for some more.

Besides the three boys, Eidabanono had also several daughters who were unknown to their brothers.

It was said that when these daughters were born they were placed by their mother among the branches and twigs of trees and were instructed by her not to move from where they had been stationed unless they heard a call from their mother 's own mouth.

When they heard this they might jump down and run as fast as their legs would carry them towards the spot whence the call had come.

Eidabanono waited until the boys were out on the reef and then called all her bones together. They came flying from all directions and fitted themselves each into its proper place.

Then Eidabanono went outside the hut and lifted up her voice and called:

Eideberan-kwan-emet o rijaø maeao!

Flower-of-Emet oh come quickly!

Eideberan-kwan-Ut o rijaø maeao!

Eideberan-kwan-Kaura o rijaø maeao!

Eideberan-kwan-Amwie o rijaø maeao!

Eideberan-kwan-Oaŋo o rijaø maeao!

Eideberan-kwan-Oerara o rijaø maeao!

Eideberan-kwan-Deneno o rijaø maeao!

Kun a bare gami bwe eamaŋa o rugag wau Agabanairio, eamaŋa o rugag wan Agabanairage, eamaŋa o rugag wan Agabanaidiapa, o ririo, roguraga o

[Archaic, obsolete Nauruan]

("Don't delay or else the canoe of Agabanairio will come back, or else the canoe of Agabanairage will come back, or else the canoe of Agabanaitiapa will come back; come now, hurry")

When the boys came home from fishing that night they found to their amazement that all the fish which they had left on the platform were gone, that not one single piece was left.

One of them said to Eidabanono,

"All the fish which we left on the platform have gone; have you seen anyone there?"

Eidabanono only answered,

"You know that I'm helpless, that I cannot even move my head sideways, so how could you expect me to see what was going on at the platform?"

The boys cooked their fish as usual, and after putting what was not catch onto the platform they went to their hut to sleep.

Early next morning the boys said to Eidabanono,

"We are going out to fish and we shall not be back until late in the afternoon."

They carried their canoe out of the shed and down to the beach, but there they left it and returned to the hut and hid themselves behind the hanging mats at the back of the house.

Presently they saw their helpless mother sit up, and shortly afterwards they saw her outside of the house and heard her calling to people by name.

And before she had finished doing so, the boys saw a number of girls running towards Eidabanono.

They could not understand what was happening, and thought they must be dreaming. Then one of the boys, Agabanairio, took a stick and threw it at the girls, who by this time were helping themselves to the fish, saying as he did so,

"Who are all these people?"

At once the girls ran away, fleeing as fast as they could go to their respective places in the trees. But the stick struck the eldest of the girls, Eideberan-kwan-Emet, and broke her leg, so that she could not escape.

Poor Eideberan-kwan-Emet was left behind and lay on the ground crying.

The three boys ran up to her and said

"Who are you?"

She answered "My name is Eideberan-kwan-Emet and my mother is Eidabanono."

Then the boys said to their mother,

"You have daughters as well as sons, then, and you are not as helpless as we always thought you were."

From that very day Eidabanono began to work for her boys, as every good mother should, and henceforth until the day of her death she kept all her bones in her body.

The unfortunate girl, Eideberan-kwan-Emet, is still lame in one leg to this day.

If you gather a basket full of Emet flowers containing perhaps one thousand blossoms, you will find that only one flower is in perfect condition, all the others have their stems split. The one perfect flower represents Eideberan-kwan-Emet before she was injured.

Whenever the Nauru girls saw Emet flowers they used to say,

"Oh, how sad Eideberan-kwan-Emet was.

7.3 PETIT-SKINNER 1975

The text in Petit-Skinner's thesis is all in capital letters and lacks punctuation. The text in her later book, "The Nauruans – Nature and Supernature in an Island of the Central Pacific" (2nd Edition. McDuff Press, 1995) has paragraphs but hardly any punctuation; and there are slight variations in the text. The 1979 text has been used as the master text and note is made where it differs from the latter. Why these slight differences occur between the two texts is not addressed by Solange Petit-Skinner. The present analysis is sentence by sentence. Some of the retelling is better told in dramatic present rather than past.

Petit-Skinner Thesis Pêche à Nauru
EDIBANONO
1. epanemek epanameto
NOTES
<p>This introductory formula is found at the beginning of all of the tales recorded by Petit-Skinner in 1975.</p> <p>It is spelt '<i>epwanemek epwanemeto</i>' in her later publications.</p> <p>'<i>pwan</i>' means 'say, speak, tell'.</p> <p>The underlying initial consonant is the voiceless velarized bilabial stop /pʷ/. Hughes in his phonological study of Nauruan makes this observation:</p> <p>"Velarization is variably absent before the central vowels /a/ and /i/" (Hughes 2020:39).</p> <p>So, '<i>pʷan</i>' (traditionally spelt '<i>pwan</i>') can be pronounced [pan] or [pʷan], even by the same speaker.</p> <p>When [pʷan] is the speaker's predominant sound perception of the verb and is put in writing, the traditional spelling is '<i>pwan</i>'. When [pan] is the speaker's predominant sound perception of the verb and is put in writing, the traditional spelling is '<i>pan</i>'. So, throughout the 1918 Bible it is spelt '<i>pan</i>', and throughout 1976 New Testament it is spelt '<i>pwan</i>'.</p> <p>No comment is made by Petit-Skinner as to which of the two spellings is on her original notes.</p> <p>'<i>epanemek</i>' is rendered as 'ce qui est dit et resté', 'what is said/told and remained'.</p> <p>'<i>epanameto</i>' is rendered as 'ce qui est dit et doit rester', 'what is said/told and must remain'.</p> <p>In her 1982 publication she renders the introductory formula as 'il y avait une fois', 'one upon a time'.</p> <p>In her later publication she renders the introductory formula as 'it has been told and has remained'.</p> <p>'<i>epanemek</i>' is a combination of two verbs, '<i>pwan</i>' and '<i>meg</i>', 'to dwell, to stay, to be at a place for some time, to remain'.</p> <p>'<i>meg</i>' is spelt '<i>mek</i>' and '<i>meg</i>' by various speakers, but the underlying form is '<i>meg</i>'.</p> <p>Hughes points out another phonological process in Nauruan, this time affecting the sound /g/:</p> <p>"This phoneme is devoiced in phrasefinal position" (Hughes 2020:63).</p> <p>So, when '<i>meg</i>' is at the end of a phrase it is pronounced '<i>mek</i>'.</p> <p>Because there is no official orthography, the variations in spelling, '<i>pwan</i>', '<i>meg</i>', causes doubts in some speakers as to what is the 'correct' pronunciation.</p> <p>'<i>epanemek</i>' may be a catenation of '<i>epwan + me + emeg</i>', 'the telling and the remaining'.</p> <p>'<i>epanameto</i>' may be a catenation of '<i>epwan + me + emeta</i>', 'the telling and the (continual) coming out'.</p>

<p>2.</p> <p>tsimine et on egen bwe Edibanono [timine et on egen bwe Edabanono]</p>	<p>there was a woman, her name was Edibanono</p>
<p><i>‘timine’</i> means ‘exist’, and is used in existential clauses in Nauruan. The traditional spelling of the first segment – ‘tsi-’ - reflects the fact that phonetically /t/ before the high vowel /i/ is [tsi] or [[tʃi].</p> <p>When a verb or pre-verbal particle begins a clause in Nauruan without an overt dependent pronoun preceeding it, it has a 3rd person default.</p> <p><i>‘et on’</i>, ‘a woman’; <i>‘en’</i>, ‘woman, female’, undergoes denasalization before the high vowel /i/ of <i>‘ion’</i>, the general indefinite pronoun ‘an, a’; and because the underlying form of <i>‘ion’</i> was [ɿon], where [ɿ] is a non-syllabic vocalic glide, this non-syllabic vocal glide is dropped, i.e.:</p> $en + \text{ɿon} > et + \text{ɿon} > et\ on$ <p><i>‘ion’</i> [ɿon] seems to have undergone a phonological change since the first part of the 20th Century, [ɿon] was palatalized to [jon] and the palatal glide [j] is now changing to a fricated palatal glide [j̥]. Even so, the combination of <i>‘en + ion’</i> is <i>‘et on’</i>.</p> <p><i>‘egen bwe...’</i>, ‘her name as...’.</p> <p><i>eg</i> + 3rd possessive suffix can refer to ‘his name, her name, its name’ according to context.</p>	
<p>3.</p> <p>ngain oarumet emwan</p>	<p>she had two sons</p>
<p><i>‘ngai-’</i>, ‘child of a named or inferred entity, not ‘child’ in general’.</p> <p>The diphthong [ai] has undergone phonological change since the first half of the 20th Century and is now usually realized as [e].</p> <p><i>‘ngain’</i>, as with all possessivized words, can mean ‘his child, her child, its child’, according to context. As will all nouns, it can have a plural meaning according to context.</p> <p>When a possessivized noun stands in apposition to a phrase containing a number element, it can be translated in English as a predicate possessive clause:</p> $\begin{aligned} \text{‘ngain oarumet emwan’} &= \text{literally, his/her/its child + two animate creatures + male} \\ &= \\ &\text{‘she had two sons’} \end{aligned}$ <p><i>‘oarumet emwan’</i>: the vocalic element [o] is a non-obligatory epenthetic vowel that can appear before numeral words.</p>	

<p>‘<i>arumen</i>’ is the animate cardinal numeral, ‘two animate creatures, two humans’, and undergoes denasalization before the high vowel [e] (which is the nominal prefix/absolute marker) of ‘<i>emwan</i>’. See Note ²⁶ under the Hambruch 1910 text.</p>	
<p>4.</p> <p>ogen ngarumena ngain ar pudu kor dogin tsimine ngaitibun amo [ogen ngarumena ngain ɔ̃r pudu kɔ̃r dɔ̃gin timine ngait ibũn amo]</p>	<p>so, those two sons of hers were born because definitely she had other children first</p>
<p>‘<i>ogen</i>’ basically means ‘it is already finished’ – ‘<i>og</i>’, ‘finish, complete’ + Perfective Aspect suffix; but it is used as an introductory conjunction: ‘so, all right then’,</p> <p>‘<i>ngarumena</i>’, ‘those two animate creatures there’, belongs to the animate demonstrative numeral set – see Table 8 in Addendum 2. In this case it is in apposition to a possessivized noun :</p> <p style="text-align: center;">‘<i>ngarumena ngain</i>’ = literally, those two animate creatures + his/her/its child = ‘those two sons of hers’</p> <p>‘<i>ar</i>’ is one of the traditional spellings for two separate dependent pronouns: 1st person dual inclusive dependent pronoun, and 3rd person dual dependent pronoun. There is however a different vowel quality that the traditional spelling hides,</p> <p style="text-align: center;"><i>ar</i> [æɾ], 1st person dual inclusive dependent pronoun <i>ar</i> [ʌɾ], 3rd person dual dependent pronoun (this is sometimes spelt ‘<i>or</i>’; <i>modified orthography</i> – ɔ̃r)’. </p> <p>See Table 9 in Addendum 2 for full table of Nauruan personal pronouns.</p> <p>‘<i>ngaitibun</i>’ = ‘<i>ngain</i>’ + ‘<i>ibũn</i>’. ‘<i>ngain</i>’ is denasalised before the initial high vowel /i/ of the pronoun ‘<i>ibũn</i>’, ‘(some)others (animate)’. The pronoun pluralizes the possessivized noun, hence ‘other children of hers’.</p> <p>We see here a predicate possessive clause introduced by ‘<i>timine</i>’ :</p> <p style="text-align: center;">‘<i>timine ngait ibũn</i>’ = literally: exist + his/her/its child + others = ‘she had other children’</p>	
<p>5.</p> <p>teiy ura eoning in en [t’ej ũra eoning in en]</p>	<p>it was they alone who were girls</p>

t'ej ũra eoning in en':

t'ej , ellision of *ta'* , 'only' + *ej'* , 3^d person independent pronoun, 'he/she/it only'; here it seems to be used in a focused equative clause.

ũra eoning in en' is already an equative clause. Nauruan equative clauses juxtapose the two elements:

ũra eoning in en' = literally 'they' + 'girls, young women'
=
'they are/were girls'

By putting *t'ej* ' at the head of the equative clause, it seems to focus *ũra'* , :

'it was they alone who were girls, it was only they who were girls'

eoning in en' is literally 'young (one)' + construct suffix + 'female, woman', and is pluralised by being the predicate of *ũra'*.

6.

egen ngea ebowab bwe Eideberan kwan
emet karowurin Eideberan kwan iud me
Eideberan kwan amoye Eideberan oango
Eideberan kaura

the name of the firstborn was Edeberan-
kwan-emet the second time, Edeberan-
kwan-iud and [then] Edeberan-kwan-
amoye Edeberan-oango Edeberan-kaura

'egen ngea ebowab' , literally: name + 3rd person singular possessive suffix/genitive suffix + that thing/person there + firstborn

'ngea' is from the general demonstrative set, see Note ³⁵ under the Hambruch 1910 text

'karowurin' is a mis-hearing.

The word is *'karuworin'* , which is taken from the distributive form of the classificatory cardinal numeral for classifier 35, *wor*.

Classifier 35 *wor* is used for 'number of times, number of turns (in a game), number of occasions'. For Classifier 35, there are fused forms for the first four numerals, and when these are prefixed with the causative prefix *'ka-*' they become the distributive form of the classificatory numeral:

Table 9: Distributive form of the fused forms of Cardinal Numerals for Classifier 35 wor , number of times

Numeric value	Classificatory Cardinal Numeral	Distributive form of Classificatory Cardinal Numeral
once, one time	aiwōrin	katuwōri
twice, two times	aruwōri	karuwōri
three times, thrice	aijuwōri	katijiwōri
four times	awōri	katawōri

The above table shows a number of phonological changes occurred at an earlier stage of Nauruan with the distributive numerals for ‘one’, ‘three’, and ‘four’. The distributive form was originally a verbal form with a meaning approximating to ‘distribute x-number each’, ‘effect a distribution of x-number each’ and was always prefixed with a dependent pronoun (NG171).

In pre-colonial Nauru, the Nauruan language had no uniform way of expressing ordinal numerals. In the colonial era, the missionaries and administrators adapted the distributive form to use it as the ordinal numeral by suffixing the genitive suffix ‘-n’ to it.

For the names of the daughters and their signification, see Notes ³⁻¹² under the Hambruch 1910 text.

amoye is spelt ‘*amoyie*’, ‘*amwoiye*’ in the later publications.

Here in par.6, two of the names in the 1979 text are abbreviated .

<p>7.</p> <p>ngaga ouwakadat einibuna ngait eita Eidibanono oiyen ura bwe ar nim nuwa me mek oe tangit ibura ion [ngaga owagedat einibūna ngait eita, Edabanono ojen ūra bwe re nim nuwaw me meg oe itangit ibūra jon]</p>	<p>when those daughters of hers were bigger, Edabanono sent them away so that they should go and stay inland by a grandparent of theirs</p>
<p><i>‘ngaga’</i>, ‘at that time, when, then’; for temporal markers see Note ²⁷ under the Hambruch 1910 text.</p> <p><i>‘owagedan’</i> = <i>‘owag’</i>, ‘big’ + <i>‘eda’</i>, directional, ‘upwards’ + Perfective Aspect suffix, with denasalization before initial high vowel [e] of <i>‘einibuna’</i>.</p> <p><i>‘einibūna’</i>, ‘those females there’, from female plural demonstrative set. See Note ³⁵ under the Hambruch 1910 text.</p> <p><i>‘ngait eita’</i> = ‘his/her/its child’ + ‘that female there’; <i>‘ngain’</i> is denasalized before the initial high vowel [e] of <i>‘eita’</i>. <i>‘eita’</i> is from the female singular demonstrative set – see Note ³⁴ under the Hambruch 1910 text. <i>‘ngain’</i> is pluralized by its connection to <i>‘einibuna’</i>:</p> <p style="text-align: center;"><i>‘einibūna ngait eita’</i> = literally, ‘those females there’ + ‘his/her/its child’ + ‘that female there’ = ‘those daughters of hers’</p> <p><i>‘ar nim’</i> - <i>‘re nim’</i> is expected, unless <i>‘ar’</i> has become a generalised 3rd person plural dependent pronoun in contemporary Nauruan.</p>	
<p>8.</p> <p>me einibuna ar nuwa me ar ita megen ina me or eo bed baiwong ibu ita ya eita inora tengeiy ura ar nan rodun ibu [me einibūna re nuwaw me re ita megen ina me re eō bet baiwōng ibū ita ja eita inōra tengej ūra re nan rodun ibū]</p>	<p>and those females, they went and just proceeded to stay there and they also did not approach the shore except if their mother wants it of them, they will go down to the shore</p>
<p><i>‘ar’</i> and <i>‘or’</i>, where <i>‘re’</i> is expected.</p>	

<p>9.</p> <p>ogen ngarumena ngait emwan, ngaga ar ouwaken ururin bed amen ngawor [ogen ngarumen ngait emwan, ngaga òr owagen ùròrien bet amen ngawor]</p>	<p>so, those two sons of hers, when they had grown big, the two of them became fishermen too</p>
<p><i>‘ùròrien’</i>: <i>‘ùròr’</i>, they (dual), independent pronoun + Perfective Aspect suffix, ‘now they are the two, they (dual) became’. <i>‘ùròrien bet amen ngawor’</i>, ‘they (dual) are now fishermen/they became fishermen’.</p>	
<p>10.me eat edae eworin ngaga amerumena or redo eatsin eat eka [me eat edae ewòrin ngaga amerumena òr redò eatin eat eka]</p>	<p>and on one occasion when the two lads returned from the fish-catching</p>
<p><i>‘eat edae ewòrin’</i>, literally: on it + time,season + one time. <i>‘ean’</i> denasalized before initial high vowel [e] of <i>‘edae’</i>, [e] being the nominal prefix/absolute marker.</p> <p><i>‘eworin’</i>, indefinite pronoun for Classifier 35 <i>wòr</i>, number of times. See Note ³⁸ under the Hambruch 1910 text.</p> <p><i>‘amerumena’</i>, ‘those two males there’. See Note ²⁸ under the Hambruch 1910 text.</p> <p><i>‘eatin eat eka’</i> – ‘from the fish-catching’. There is no denasalization between the constituent parts of a compound adposition, <i>‘eatin ean’</i>. <i>‘eatin ean’</i> is denasalized before initial high vowel [e] of <i>‘eka’</i>, [e] being the nominal prefix/absolute marker .</p>	
<p>11.eogona kor ebwakin wangur iu [egona kòr ebwak in wangùròr ijũ]</p>	<p>the catch of their fish was large</p>
<p>12.</p> <p>or timin ngana wadorur dogin bwe ngea eita inorur eo gona ememori bwe yurung [òr timen ngana wadòrùr dōgin bwe ngea eita inòrùr eō gona ememōri bwe jùrũng]</p>	<p>they then cooked their load because their mother was unable to move about because she was weak</p>

13. ogen tururit omamo ngana wangurur iu [ogen itūrūrit ōmamo ngana wangūrōr ijū]	so, with the preparation of their fish
'ngana wangūrōr ijū', literally: those things there + relative possessive classifier, 3 rd person dual possessive suffix + fish	
14. ngag ogen timen ar tatawen yarat imwem bwe nim medeto [ngag ogen timen ōr tatawen jarat imwem bw'enim medetō]	when they had finished cooking it, they lifted it up on top of the shed so that it should dry out
15. ogen ngaga eorata ar tuk nuwawen bwe arum tuwin oka [ogen ngaga eorata ōr tūk nuwawen bwe ōrūm tuwin ka]	so, when it was first light, they again went so that they might go-a-catching fish
'ōrūm', catenation of 'ōr', 3 rd person dual dependent pronoun, and 'nim, nūm', modal maker	
16. iruwin aurur nuwaw bwe ita ripweda eita me oni mungana ben me nanan me amwedua ngen [iruwin aūrōr nuwaw bwe ita riapweda eita me ōni mūngana ben me nanan me amwedu angen]	after their going away that she raised herself up and sought her hands and feet and then attached [them] to her
<p>'angen' – this is an example of velar nasal intrusion.</p> <p>Velar nasal intrusion is a morphophonetic process whereby, in a very limited number of situations, the velar nasal /ng/ is interposed between the final vowel of a word and a following word.</p> <p>In this case the velar nasal /ng/ is interposed between the adposition 'ea, a', 'to', and the Perfective Aspect suffix '-en'.</p> <p>See Sentence 29. See Addendum 5.</p>	

17. og oni anengung me ongan me mware an kauwe me ita roga poe; ekekuren [og in ōni an ngūng me ongan me mwarej an kawe me ita roga poe ekekūren]	finished seeking her native skirt and dressed and garlanded herself with her flowers and went up inland; she called out:
18. “Eidebaran akwan emet o rio maeo rio meao Eidebaran akwan iud o rio maeo rio maeo Eidebaran akwan amoiye o rio maeo rio maeo Eidebaran akwan oango o rio maeo rio maeo Eidebaran akwan akaura o rio maeo rio maeo	“Edebaran-kwan-emet, Oh! Jump! Jump! Edabaran-kwan-amoiye, Oh! Jump! Jump! Edabaran-kwan-oango, Oh! Jump, Jump! Edebaran-kwan-kaura, Oh! Jump! Jump
19. ama reko bwe ekeowen amerumene eidini bwe ar tuwiten oka [amwa ōre kō bwe ekeowen amerumene edini bwe ōr tuwiten ka]	come! for these two brothers are now absent for they have now gone-a-catching fish
<p>‘<i>edini</i>’ = derived verb from ‘<i>edin</i>’, ‘his/her sibling’ + ‘-i’ tranformational suffix, ‘be related as siblings’</p> <p>‘<i>tuwiten ka</i>’ = ‘<i>tuw</i>’, ‘go to do something’ + ‘<i>in</i>’ construct suffix > ‘<i>tuwin</i>’ ‘<i>tuwin</i>’ undergoes denasalization before the Perfective Aspect suffix ‘-en’ > ‘<i>tuwiten</i>’</p>	
20. ama reko bwe amwim iyeyi [amwa ōre kō bwe amwaim jeji]	come! so that you may eat”
‘ <i>amwaim</i> ’, catenation of ‘ <i>amwa</i> ’, 2 nd person plural dependent pronoun + ‘ <i>nim, nūm</i> ’, modal marker	
21. ar ita barageta einibuna eadun yarat ekauwe me ar ita rodu me inga ngana iu [re ita barageta einibūna eadun jarat ekawe me re ita rodu me inga ngana ijū]	those girls they just flew down from the top of the blossom [bearing vegetation] and they just went down and where those fish [were]

<i>'jarat ekawe'</i> is glossed ' <i>sommet de/arbre à fleurs</i> ', 'top of/blossom-tree'.	
22. ngano anim ar ita ewewoda einibuna me eo rengo iu [ngano anim re ita ewewōda einibūna me eō rengō ijū]	those yonder [fish left drying out] on the top surface [of the shed], those girls just crawled up and no fish were left over
<p><i>'ngano'</i>, 'those yonder'.</p> <p><i>'anim'</i> is glossed as '<i>toit de hutte plat</i>', 'flat shed roof', but I analyse it here as '<i>an-</i>' locational prefix + '<i>imw</i>', 'top surface', related to the adposition '<i>animwen</i>', 'on top of...', and to the noun '<i>imwem</i>', 'shed, hut, shelter', and to the classifier 15 <i>im</i> for shelters.</p>	
23. or on me or on [re ōn me re ōn]	they ate and they ate
24. me ekae ngano pudu ange dogin aura porang eken [me ekae ngano pudu ange dōgin aūra porang eken]	and those odd bits over there fell on the ground because of their jostling a bit
<p><i>'ekae'</i> usually means 'different, strange'.</p> <p><i>'ngano'</i>, 'those (things) yonder'.</p> <p><i>'eken'</i> is the Indefinite Pronoun for Classifier 20 <i>ke</i>, for small parts of things, and has as its primary meaning 'a little part, a bit'.</p>	
25. bet amwaim eren	"also, you should drink"
26. ouget einibuna e or ita nanga mungana ekarawe [ōūget einibūna eh re ita nanga mūngana ekarawe]	it was now so those girls, yes, they just went to those [stores of] toddy

'ekarawe', 'coconut tree sap'	
27. me eo rengo bwe ar gougaiy me ar gougaiy me eo rengo [me eõ rengõ bwe re gougaj me re gougaj me eõ rengõ]	and there was none left over because they gulped it down and they gulped it down and there was none left over
28. bed deibu bwe opudu me bakoro me okidaeow bed inon dogin aura etetowan [bet deibu bwe opudu me bakoro me õkidaeow bet inon dõgin aũra etetowan]	also, the coconut-shell receptacle fell and broke apart and spilt some also because of their jostling
29. ogen opwe yora me bwiorangen [ogen õpwe jõra me bwiõrangen]	so, their bellies were bloated and [they] then [headed to] their homes
<p>'bwiõrangen', appears to be 'bwiõra', home + 3rd person plural possessive suffix + velar nasal intrusion + Perfective Aspect suffix = 'it is now their homes', 'it was then their homes'.</p> <p>Velar nasal intrusion is a morphophonetic process whereby, in a very limited number of situations, the velar nasal /ng/ is interposed between the final vowel of a word and a following word. See Addendum 5.</p> <p>See Sentence 16.</p>	
30. ar tebab bed oat eita ibura epoa nimen karawe [õr tebab bet õat eita ibũra epo a nimen karawe]	they transported, also, sustenance for their grandmother along with a drink of toddy
31. ogen ngea Eidibanono tuk metuwen iat ekwoiye me mekuoren [ogen ngea Edabanono tũk metuwen jat ekwoje me mekwõren]	so, Edibanono then went into her covering mat and then lay down

32. egen amerumena ngait eita bwe Akamanairague ngea edowab [ebowab] me Akamamediapa ngea eoning eken	the names of her two sons were Akamanairague the firstborn and Akamamediapa the younger
<p>In the text of Petit-Skinner the son's names are spelt in various ways, including Akabanairage and Akabanaitiapa, but the spellings that conform to the other two retellings are [in a modified orthography] Agabanajiraje and Agabanajitiaba.</p> <p>The third son mentioned in the other two retellings (Agabanajirio) is missing in this retelling.</p>	
33. redõn amerumena eatsin eat oka me or ougen [redõn amerumena eatsin eat eka me õr õügen]	those two lads then returned from the fish catch and they then said:
<p>'redõn' - when a verb or pre-verbal heads the VP without an overt dependent personal pronoun, it has a default 3rd person meaning, unless indicated otherwise, so here 'amerumena' defines 'redõn'.</p>	
34. Edibanono o adag ouga ngana eo rengo iu bwe magen me eo rengo bed ekarewe [Edabanono o adag õüga ngana eõ rengõ ijũ bwe magen me eõ rengõ bet ekarawe]	"Edibanono, Oh! why is it so that there is no fish left over for [the supply] is exhausted and also there is no toddy left over
<p>'ngana', which is from the general demonstrative set and has as its basic meaning 'those (things) there', takes on a rôle purely as a relativizer 'that' and is usual after verbs of perception. See Note ³⁵ under the Hambruch 1910 text.</p>	
35. me ekae bet ngana iu pudu ange [me ekae bet ngana ijũ pudu ange]	and also bits of those fish are fallen to the ground?

<p>36. eken ngun ouge epoa bakoro bed deibu [eken ngun õũge epo a kaboro bet deibu]</p>	<p>(what that thing yonder be so) along with breaking also the cocont-shell receptacle? <i>Suggested:</i> what's all this about along with the breakage of the coconut shell? "</p>
<p>'eken' is the elided form of 'ekegen', 'what?'. 'ngun' here is analysed as the elided form of 'nguno', that thing yonder', taken from the general demonstrative set. 'õũge', 'be so, say'. This appears to be an idiomatic phrase, as it is not clear on the surface.</p>	
<p>37. me imin ekeow daga bwe aiki bwe ata kaiyot an gagõrüren imin aton [me imin ekeow daga bwe a iki bwe a ta kajõt an gagaruren imin aton]</p>	<p>"nothing at all, [----] for I do not know it, for I just heard the commotion of things outside</p>
<p>'daga' – [?] 'gagõrür', 'runnning about, serve'</p>	
<p>38. aiki ia ikumo me imin bwe aeo gona irida bwe ayurung [a iki ja ikumo me imin bwe a eõ gona irida bwe a jürüng]</p>	<p>I do not know if a pig or something else, for I am unable to get up, for I am weak"</p>
<p>39. ougen amerumena kaiya emwanngabune ouge aura mokur [õũgen amerumena kaja emwan ngabũne õũge aũra mogur]</p>	<p>Those two lads then said: "maybe it is so the activities [of] these men/maybe the activities of these men is like this</p>
<p>40. eo gona kor aura kamamedo omo abara [eõ gona kõr aũra kamamedo omo abara]</p>	<p>it is impossible [for] their unseemliness [to be] good manners"</p>

'kamamedo' is glossed as 'malséant', 'unseemly'. It is the causative form of the reduplicated form of the verb *'medo/mado'*, treat unjustly, mistreat, oppress, persecute, abuse, insult, be a nuisance.

'abara' is glossed as 'au sujet d'eux', 'about them', but does not fit; the French paraphrase (1982) is "n'a vraiment pas de manières", "really has no manners".

41.

ngea Eidibanono eo bed pan ngana tsimine
idurur ibiun emek oe
[ngea Edabanono eõ bet pwan ngana
timine edūrōr ibūn emek oe]

Edabanono also did not tell [them] that
they had other siblings dwelling inland

'ngana' is also used after verbs of reporting as a pure relativizer, 'that', and not as a demonstrative. See Sentence 34.

'timine edūrōr ibūn', literally: exist + sibling + 2nd person dual possessive suffix + (some)others.

'edūrōr ibūn' means 'other siblings of theirs (dual)'; *'timine'* is the verb 'exist' used in existential clauses, but when used in conjunction with a possessivized noun, a possessive predicate translation is an alternative English translation:

'they had other siblings'.

42.

ogen ar tuk pananget eita inorur ngana
arum tuwiten oka
[ogen ōr tūk pwan anget eita inōrūr ngana
ōrūm tuwiten ka]

so, they then again told their mother that
they would go-a-cathing fish

43.

ripwedat eita tekeiy kor earin oni an ngung
amo
[riapwedat eita tekej kōr eōrin, ōni an
ngūng amo]

she then raised herself up according to her
fashion, sought her native skirt first

44.

me ongaten og ita roga poe tuk ekekuren
[me ongaten ogen ita roga poe, tūk
ekekūren]

and then dressed; having finished, the just
went up to the interior and again called
out:

45. Eidebaran akwan emet o rio maeo rio maeo Eidebaran akwan iud o rio maeo rio maeo	“Edebaran-kwan-emet, Oh! jump, jump! Edebaran-kwan-iud, Oh! jump, jump!”
‘Eidebaran akwan emet o rio maeo rio maeo Eidebaran akwan iud o rio maeo rio maeo Eidebaran akwan amoiye o rio maeo rio maeo Eidebaran akwan oango o rio maeo rio maeo Eidebaran akwan kaura o rio maeo rio maeo’ in her later publication.	
46. ouga emwemwin memak einibuna ngain en [õũga emwemwin memag einibũna ngain en]	calling all her daughters was like this:
47. amwa reko bwe ekeoweyin amerumena idimie bwe ar tuk tuwiten oka [amwa õre kõ bwe ekeowjen amerumena edũmie bwe õr tũk tuwiten ka]	“come! because your two brothers are now absent, for they have again gone-a-catching fish
48. amwa reko bwe amwaim yeiyi [amwa õre kõ bwe amwaim jeji]	come! so that you should eat”
49. or tuk oret einibuna tekeiy kor earura [re tũk õret einibũna tekej kõr eõrũra]	the lasses then came again according to their fashion
50. or otubuda anim me or on me or on mungana iu [re õtũbeda anim me re õn me re õn mũngana ijũ]	they threw themselves headfirst on the flat surface and they ate and they ate those fish
51. me mageda ekae ngan opudu ange [me mageda ekae ngan opudu ange]	and [they] exhausted [the supply]; bits that fell on the ground.

<p>52. me or tuk nanga ngana ekarawe me ar nim me ar nim me mageda [me re tūk nang’a ngana ekarawe me re nim me re nim me mageda]</p>	<p>and they again went to to the toddy and they drank and they drank and exhausted [the supply]</p>
<p>53. ogen ar ita roga poe bwiorangen [ogen re ita roga poe bwiōrangen]</p>	<p>so, they just went up inland, then [headed for] their homes</p>
<p>54. tekeiy kor earit eita Eidibanono tuk kekwozem [tekej kōr eōrit eita Edabanono tūk mekwōren]</p>	<p>according to the custom of Edibanono she again then lay down</p>
<p>‘kekwozem’ is a mis-hearing and appears as ‘mekuorem’ (a slightly more accurate hearing) in her later publication.</p>	
<p>55. o tuk oren amerumena ar tuk akekuren [o tūk ōren amerumena ōr tūk kekūren]</p>	<p>Oh! those two lads then came again; they again then called out:</p>
<p>56. Edibanono o oadagouga ngana tuk eo rengot iu [Edabanono o adag ōūga ngana tūk eō rengōt ijū]</p>	<p>“Edibanono, Oh! why is it so that there now remain no fish?”</p>
<p>57. me imin aiki [me imin a iki]</p>	<p>“I know nothing”</p>

<p>58. ada weo bed ed engame ia re me eo ngaina memak imin [adag w'eõ bet ed engame ja õre me eõ ngaina memag imin]</p>	<p>“why did you not see people when they came and did not leave everything?”</p>
<p>‘ada’, elided form of ‘adaga’, ‘why?’.</p>	
<p>59. ekeow bwe aeo bet ed [ekeow bwe a eõ ed]</p>	<p>60. “no, for I also did not see [it]”</p>
<p>60. ogen bwe eko woun ama nan arowong eat edae ion [ogen bwe eko woun ama nan arowõng eat edae jon]</p>	<p>“it is done, for it has no importance; we will meet up with [them] on another occasion”</p>
<p>61. ogen ngaga ar gadauwin baiurur dogoro oarumae bwe arum obereiy ar damadam kor [ogen ngaga õr gadaw in baũrõr dogoro oarumae bwe õrũm oberej õr damadam kõr]</p>	<p>so, at that time they prepared their weapons, two sharpened <i>dogoro</i>, so that they might keep guard; they were very angry</p>
<p>‘bwai-’ has a wide range of meanings - like its Kiribati counterpart (bai, b'ai). Kayser gives as a meaning ‘thing for’ (see NG4), and is here understood as ‘<i>object for [fighting]</i>’, ‘<i>object to do with [fighting]</i>’.</p> <p>‘<i>dogoro</i>’ is variously descibed as a club (see Nauru II page 168) or as a “a heavy throwing stick, about 4 feet long and pointed at both ends” (Wedgwood. Sociology. Detudamo 24:II:35). See illustrations in Addendum 1. The word itself appears to be a Kiribati loan, as ‘te koro, te koromatang’ is a javelin pointed at both ends (Trussel 2003, “stick about three feet long and pointed at both ends”.)</p>	

62. me ougen aen amea eoning eken ngage	and the younger one then said his word: “what now?”
63. yaran ar nan keowewin ngawor me ar eab nuwaw [jaran ar nan kewew in ngawor me ar eab nuwaw]	“tomorrow the two of us will feign fishing but we will not go
64. ar eo pana bed eita inetar bwe ita bwituga dangan [ar eō pwan a bet eita inetar bwe ita bwidūga dangan]	we will also not tell our mother in case [their] friend”
65. ngaga eorata ar kamarami me or og [ngaga eorata ōr kamarami me ōr og]	when it was first light, the two of them breakfasted and finished
66. me ar gadauwa eita inorur on ankiwi me nimen autubwin [me ōr gadauw a eita inōrūr ōn anakiwi me nimen aūtūbwin]	and they prepared for their mother food – coconut - and her drink, atop [their] heads
67. me ar nuwawen ar ita obu bwaibain aurur oka me ar roduwen arouro ino mairiti tsimine emet eon ouwak ean ina [me ōr nuwawen; ōr ita ōbū bwainwain aūrōr ka me ōr roduwen arōūrō ino mairiti timine emet eon owag ean ina]	and they then went off; they just took their fishing gear, and they then went down to the beach yonder where the tidal rubbish is; there was a big Emet bush there.
68. ngaga ar eagada ina ar kerun ina itirurut emet me ober [ngaga ōr eagad’a ina ōr kerūn ina itirūrūt emet me ober]	when they reached there, they his there alongside the Emet bush and kept guard

69. o eo rokwo iruwin me tuk ripwedat eita agagan me agagan men me tekeiy kor earin oni an ngung me ongaten o eõ rokwo iruwin me tũk riapwedat eita agagan men me agagan men me tekej kõr eõrin õni an nũng me ongaten]	Oh! not long afterwards and again she then lifted herself up; gazing about with her eyes, gazing about; and according to her custom she sought her native skirt and then dressed
70. og rogawen apoe	Finished, she then went up inland
71. amerumena ngain ita aea memak an mokur [amerumena ngain eita ita aea memag an mogur]	Those two lads saw all of her doings
72. ougen amea Akamanaitiapa a Akabanairoge [õũgen mea Akamanaitiapa a Akabanairoge]	Agabanajitiaba then said to Agabanajiraje:
73. wo ed eita inetar nguno ekeow bwe eo yurung bwe oaeo [wo ed eita inetar nguno ekeow bwe eõ jũrũng bwe oaeo]	“you see our mother, there is nothing there (nothing wrong with her) because she is not weak, for she is strong
74. ekeow bwe eiy kor einumwen kamaman [ekeow bwe ej kõr einũmwen kamaman]	there is nothing but that she is really a sorceress”
75. ougen amea ion omo [õũgen amea jon omo]	the other one then said: “it is good (I agree)”

76. ar eo omemari bwe arum tero kor an mokur [ōr eō ōmemōri bwe ōrūm terō kōr an mogur]	the two of them remained still so that they might observe her doings
77. eita inorur oeiyo poe me ekekuren [eita inōrōr wejo poe me ekekūren]	their mother stood inland and called out:
78. Eidebaran akuan emet o epoa memak mibuna ngain en [Edebaran akuan emet o epo a memag (einibuna) mibuna ngain en]	Edeiberan-kwan-emet, Oh!", together with all of her daughters
' <i>einibuna</i> ' is present in the later publication.	
79. ama reko bwe amaim yeiyi bwe tuk nuwawen amerumena ar tuwin oka [amwa ōre kō bwe amwaim jeji bwe tūk nuwawen amerumena ōr tuw in ka]	"come! so that you may eat for those two lads have gone away again; they have gone- a-catching fish"
80. eita inora eo pana bed ura ngana idura ngarumena engame [eita inōra eō pwan a bet ūra ngana edūra ngarumena engame]	their mother did not tell them that those two men were their brothers
81. ita otubudan yarat iminera einibuna me ar ita rodu bita imwem me ar otubuda me ar yeiyi me ar yeiyi me opudun bet ange bita debereag me eo rengo bet ekarawe [ita ōtūbwedan yarat imin erō einibūna me re ita rodu bita imwem me re ōtūbweda me re jeji me re jeji me opudun bet ange bita debereag me eō rengō bet ekarawe]	those lasses just fell headlong from the vegetation and they just went down (to) the hut, and they fell headlong, and they ate and they ate; and sustenance then fell also on the ground, also there was no toddy left over

<p>82.</p> <p>ougen amea Akabanairage wo ed ngabuna en dangan kor ngabuna ura kor einumwen baka</p> <p>[õügen amea Akabanairage wo et ñabũna en dangan kõr ngabũna ũra kõr einũmwen baka]</p>	<p>“you see, those lasses are really companions of hers; those ones are really bad women”</p>
<p>83.</p> <p>(ita metan yungit emet amerumena me ar ouge amie kor ngabuna ama oreita baka)</p> <p>[ita metan jüngit emet amerumena me õr õüge amie kõ ngabũna amwa õreita baka]</p>	<p>Those two lads came out from under the Emet bush and they said: “you really are those who are bad”</p>
<p>This sentence does not appear in the 1979 text.</p>	
<p>84.</p> <p>ita rouda mimana bwain ekeukwe me obo kor eat eita Eideberan kwan emet idiba ngarana nanan</p> <p>[ita rouda mimana bwain; ekeukwe me obo kõr eat eita Edebaran kwan emet diba ngarana nanan]</p>	<p>he took out that weapon (his weapon); he threw it and truly struck Edeberan-kwan-emet, her leg was broken</p>
<p>85.</p> <p>ogen ita tauwtauw ead poe ogorin</p> <p>[ogen ita tawtaw ea oe ogõren]</p>	<p>so, she hobbled towards inland, then fled</p>
<p>86.</p> <p>ogen ngea Eidibanono eikin bita nim riring</p> <p>[ogen ngea Edabanono e iki bita enim riring]</p>	<p>so, Edibanono did not know what she should do</p>
<p>87.</p> <p>ougen amea ngait ebowab eken ngea wo reita riring ngaga</p> <p>[õügen amea ngait ebowab eken ngea wo reita riring ngaga]</p>	<p>her firstborn son then said: “what are you doing at this time?”</p>

<p>88. Eidibanono eken ngea wo reita riringen kamar ngaga weo gona ekanom me weo gona memak imin weo gona bet ikiwi ongom anikiwi [Edabanono eken ngea w' ōreita riringen kamar ngaga w'eō gona ekanom me w'eō gona memag imin w'eō gona bet ikiwi ōangan anakiwi]</p>	<p>Edibanono, what have you been doing to us when you were unable to cook and you were unable [to do] everything; you also were unable to scrape the contents of coconuts?</p>
<p>89. epoa wo rean bed et ibun ada [epo a w'ōrean bet et ibūn ada]</p>	<p>together with it, you brought some women, why?"</p>
<p>90. ngabuna ekeow amar ead ko aeodura ouga bwe animen oreit eiy amiow bwe ngam mwar abi ura [ngabuna ekeow amar ead kō aeō dūra ōūga bwe a nimen ōreit ej a miow bwe ngam amwar abi ūra]</p>	<p>"those ones, it is nothing; forgive me my error; it was like this, for I considered [----]; I feared lest the two of you should slay them"</p>
<p>91. me ogen opanangin urur ngana idumurur bed ngabuna ura engab [me ogen opwan angen ūrōr ngana edūmūrōr bet ngabūna ūra engab]</p>	<p>and so, she then told the two of them that they were their siblings; also those ones, they were senior</p>
<p>92. eko ngawe Eidibanono bwe ewina kor emat terem nuwa ko me emwemwit einibuna wam [ekō ngawe Edabanono bwe ewina kōr ema terem nuwa kō me mwemwit einibūna wam]</p>	<p>"what! you, Edibanono, for it is very fitting your neck is dead; go! and call your lasses"</p>
<p>'ema terem' can be analysed as 'your neck is dead'; it is glossed as 'torde le cou', 'wring the neck'.</p>	

<p>93. roga poe eita me ekekuren ore einibuna ngain me ouge aen [roga poe eita me ekekūren ōre einibūna ngain me ōūge aen]</p>	<p>she went up inland and called out: “come, my daughters!”, and she said her word:</p>
<p>94. amwaim ead aeo dura bwe ama tsied amerumene idimie kor ngarumene engame ngain bed me eoning aeopana kamie bwe animen ar nan abi kamie [amwaim ead aeō dūra bwe amwa tied amerumene edimie kōr ngarumene engame ngaiū bet me eoning a eō pwan a kamie bwe a nimen ōr nan abi kamie]</p>	<p>“forgive my error because you know these two lads are really your brothers; these two men are also my children and young [younger]; I did not tell you for I considered ‘they will slay you’;</p>
<p>95. me ekeow bwe anga ngea apwar bwe omo deideiurur [me ekeow bwe anga ngea ōpwer bwe omo dedeūrōr]</p>	<p>and it is nothing, for it is I who have wronged, because their ways are good</p>
<p>96. ogen ngawe eitunuwe ngain engab eden ngaga nanam eden ia ogen [ogen ngawe eitunuwe ngain engab ōten ngaga nanam ōten ja]</p>	<p>so, you, my oldest daughter! how at that time your leg? how if ?”</p>
<p><i>‘eitunuwe’</i> is a catenation of <i>‘eitune’</i>, “this female here”, and <i>‘awe’</i>, 2nd person singular independent pronoun, ‘you’, and is used in vocative phrases.</p> <p>The rest of the sentence is not clear. <i>‘eden’</i> is glossed as ‘quoi’. ‘what?’ and may be <i>‘ōten’</i>, ‘how?’. <i>‘ja’</i> is glossed as ‘si’, ‘if’.</p> <p>The French paraphrase (1982) reads: “Que passe-t-il avec votre jambe? Y a-t-il quelque chose qui ve va pas?” “What’s up with your leg? Is there something wrong?”</p>	

<p>97.</p> <p>ogen gaturaen nano eran awe ngea en wo oturaiyo anan ta tauwen ngage [ogen gatūraen nanō eran awe ngea en wo ōtūrajō a nan ta tawen ngage]</p>	<p>“so, one of my legs is now damaged; you, woman, you have made trouble for me; I will only hobble now”</p>
<p>98.</p> <p>ogen tsin ya ang ed bita kauwet emet ang nan ed ngana ekewen irinmet eran obawen eo epo ekauwe memak [ogen tin ja ang ed bita kawet emet ang nan ed ngana ekeowen irin met eran obawen eō epo ekawe memag]</p>	<p>so, when we see the Emet flower, we will see that it is now missing a petal; it is now broken up; it is not together with all (other) flowers</p>
<p>99.</p> <p>ar epo me ita bita emet eo epo dogin ngaga [re epo me ita bita emet eō epo dōgin ngaga]</p>	<p>they [the petals] are together but she, the Emet, is not together the reason for it at this time</p>

7.4 French Paraphrase by Petit-Skinner of Nauruan version

Il y avait une fois une femme qui s'appelait EDIBANONO. Elle eut deux enfants, deux garçons. Les enfants qu'elle avait eus auparavant étaient tous des filles. L'aînée s'appelait EMET, la seconde IUD, la suivante AMOYIE, l'autre OANGO, la dernière AKAURA, toutes avaient des noms de fleurs.

Quand elles grandirent, leur mère les envoya chez leur grand-mère, vers l'intérieur des terres. Les petites allèrent là-bas et y restèrent. Elles ne venaient pas sur le rivage, sauf dans le cas où leur mère les appelait. Plus tard, quand les jeunes garçons eurent grandi, ils devinrent tous deux pêcheurs. Et chaque fois que les deux jeunes gens revenaient de leur pêche, ils rapportaient toujours beaucoup de poissons. Ils faisaient cuire eux-mêmes ce qu'ils avaient rapporté, parce que leur mère ne pouvait pas se déplacer, étant très faible. Aussi ils préparaient et faisaient cuire eux-mêmes leur propre nourriture, et une fois le poisson cuit, ils le déposaient sur un toit bien plat, pour le faire sécher. Puis, le jour suivant, ils repartaient à la pêche.

Un jour, une fois qu'ils étaient partis, leur mère se leva rapidement pour prendre ses bras et ses jambes, elle les mit à son corps, puis elle prit sa jupe de paille, s'en vêtit et mit des fleurs à son cou. Elle se dirigea vers l'intérieur des terres et appela:

Fleur EMET, saute, et viens ici, fleur IUD, saute et viens ici, fleur AMOYIE, saute et viens ici, fleur OANGO, saute et viens ici, fleur AKAURA, saute et viens ici, vous toutes, venez ici car vos frères sont partis à la pêche, venez manger”.

Toutes les jeunes filles s'élancèrent du haut de leur arbre, descendirent à terre et grimpèrent sur le toit bien plat, là où se trouvait le poisson. Elles mangèrent et mangèrent, et il ne resta rien. Quelques morceaux tombèrent à terre parce qu'elles se bousculèrent l'une et l'autre.

"Voulez-vous boire aussi?",

"oui", répondirent-elles.

Elles allèrent là où se trouvait le jus de palme, et elles burent, et elles burent, et, là aussi, il ne resta rien. Le récipient en coque de coco tomba à terre et se cassa, quelques gouttes de jus de palme se répandirent car elles se bousculaient toujours. Elles étaient repues. Elles partirent chez elles en emportant aussi un peu de nourriture pour leur grand-mère, ainsi qu'un peu de jus de palme.

Alors EDIBANONO rentra de nouveau dans la maison, se coucha et se couvrit de sa natte.

Le nom de ces deux fils était AKAMANAIRAGUE pour l'aîné, et AKAMANEDIAPA pour le plus jeune.

Quand les deux jeunes gens rentrèrent de leur pêche, ils s'écrièrent:

"EDIBANONO, comment se fait-il qu'il ne reste plus de poisson, qu'il soit terminé? et qu'il ne reste également plus de jus de palme? Pourquoi y a-t-il des morceaux de poisson qui sont tombés à terre? qu'est-ce que ce récipient brisé et tout cela ?."

"Rien du tout, je ne sais pas, car j'ai seulement entendu remuer là dehors, je ne sais si c'est un cochon ou quoi, parce que je ne peux pas me lever, je suis trop faible".

Les deux jeunes gens dirent:

"Peut-être est-ce quelqu'un qui a fait tout cela, il n'a vraiment pas de manières, mais nous l'attraperons".

EDIBANONO ne leur parla pas de leurs sœurs qui vivaient dans l'intérieur des terres.

Les jeunes gens annoncèrent de nouveau à leur mère qu'ils partaient à la pêche. Celle-ci se leva et tout se passa encore de la même façon.

Elle prit d'abord sa jupe de paille et s'en revêtit, puis elles alla vers la brousse et appela encore une fois:

"Fleur EMET, saute et viens ici, fleur IUD saute et viens ici, fleur AMOYIE, saute et viens ici, fleur OANGO, saute et viens ici, fleur AKAURA, saute et viens ici".

C'est ainsi qu'elle appela toutes ses filles, et elle ajouta:

"Venez, parce que vos deux frères ne sont pas là, ils sont de nouveau partis à la pêche, venez manger".

Les filles arrivèrent de la même façon. Elles grimpèrent sur le toit où se trouvait le poisson et elles le mangèrent tout, jusqu'à ce qu'il soit complètement terminé. Quelques morceaux tombèrent à terre et elles allèrent de nouveau prendre le jus de palme pour le boire. Elles le terminèrent également puis retournèrent rapidement chez elles.

Toujours de la même façon qu'auparavant, EDIBANONO se coucha.

Les deux jeunes gens arrivèrent et s'écrièrent:

"EDIBANONO, comment se fait-il qu'encore une fois, il ne reste plus de poisson ni autre chose".

"Je n'en sais rien" dit EDOBANONO.

"Comment se fait-il que vous n'ayez pas vu que quelqu'un soit venu et n'ait rien laissé?", reprirent-ils.

"Je n'ai rien vu du tout".

"Cela ne fait rien, parce que nous nous rencontrerons bientôt".

Alors, à ce moment là, ils préparèrent leurs armes tout en attendant, et ils étaient vraiment en collère. Le plus jeune dit "Qu'allons nous faire maintenant". L'autre expliqua que le jour suivant, ils prétendraient aller à la pêche mais qu'ils n'iraient pas, sans en rien dire à leur mère car il n'était pas certain qu'elle soit leur amie. Ainsi, le jour suivant, quand ils eurent mangé et terminé leur repas, ils préparèrent la nourriture de leur mère, soit de la noix de coco grattée, ainsi que de quoi boire dans une coupe. Puis ils partirent en emportant leurs instruments de pêche. Ils rendirent sur la plage et, là, sur la cote, se trouve un arbre à emet, qui est très gros, et derrière lequel ils se cachèrent.

Ils attendirent, et peu de temps après, EDIBANONO se leva, jeta un coup d'œil autour d'elle et tout se passa exactement de la même façon. Elle prit sa jupe de paille, la revêtit, et s'en alla vers l'intérieur des terres.

Ses deux enfants, les deux garçons observaient toute sa manœuvre. Le plus jeune AKAMANEDIAPA dit à l'aîné AKAMANAIRAGUE,

“Tu vois notre mère, elle n'a rien du tout, elle n'est pas faible mais au contraire bien robuste, c'est tout simplement une sorcière”.

“Tu as raison” dit l'autre.

Ils ne bougèrent pas et continuèrent à observer sa manœuvre tandis qu'elle se tenait debout, face à la brousse, et qu'elle appelait:

"Fleur EMET, saute et viens ici, fleur IUD, saute et viens ici, fleur AMOYIE, saute et viens ici, fleur OANGO saute et viens ici, fleur AKAURA, saute et viens ici".

Elle dit à toutes ses filles :

"Venez manger parce que les deux garçons sont de nouveau partis à la pêche".

Leur mère n'avait pas dit aux deux jeunes gens qu'ils avaient des sœurs.

Celles-ci s' lancèrent à bas de leur arbre et se dirigeaient vers le toit. Elles y grimpèrent et elles mangèrent et mangèrent. Un peu de nourriture tomba du toit et elles ne laissèrent rien, il en fut de même pour le jus de palme.

AKAMANAIRAGUE dit:

"Tu vois ces filles, ce sont les amies de notre mère et elles agissent vraiment très mal".

Alors les deux jeunes gens sortirent de dessous l'arbre à emet et dirent,

"Vous toutes, vous êtes vraiment de méchantes personnes",

et ils sortirent leurs massues et les lancèrent. Ils décochèrent alors un coup à la fleur EMET et lui brisèrent la jambe. Elle courut vers la brousse en boitillant.

A ce moment là, EDIBANONO ne savait plus que faire, et son fils aîné lui dit:

"Qu'est-ce que vous avez fait là, EDIBANONO, comment avez-vous agi envers nous? alors que vous nous disiez que vous ne pouviez pas faire la cuisine, que vous ne pouviez rien faire, pas même gratter le coco, vous amenez avec vous plusieurs femmes, qui sont ces filles?".

"Ce n'est rien, mes enfants, pardonnez-moi, j'ai mal agi, mais je pensais que je faisais bien car j'avais peur que vous ne les tuiez".

Elle leur dit alors que ces filles étaient leurs sœurs aînées.

"EDIBANONO, vous êtes vraiment une rien du tout et cela vous irait bien que l'on vous torde le cou; fichez le camp et emmenez vos filles avec vous".

Alors elle partit vers l'intérieur des terres et appela ses filles pour qu'elles viennent et elle leur dit,

"Vous toutes, pardonnez-moi, j'ai mal agi, parce que ces deux garçons que vous voyez sont vos frères, ce sont des êtres humains, ce sont aussi mes enfants. Je ne vous l'avais pas dit, car je pensais qu'ils vous tueraient, mais il n'en est rien. C'est moi qui ait tort et eux, se comportent bien".

Elle ajouta à sa fille aînée:

"Et vous, mon enfant, que se passe-t-il avec votre jambe? Y a-t-il quelque chose qui ne va pas?"

(celle-ci répondit) :

"Vous, EDIBANONO, vous m'avez mise dans une situation pénible, car à partir de maintenant, je vais boiter pour toujours".

Et aujourd'hui si l'un d'entre nous regarde attentivement cette fleur d'emet, il verra qu'un de ses pétales a disparu, les pétales de cette fleur, en effet, ne sont pas réunis, mais ils sont séparés, alors que, dans le cas de toutes les autres fleurs, ils sont réunis. Cette fleur est donc la seule à avoir ses pétales séparés, à cause d'un pétale manquant, et c'est à la suite de cette histoire.

7.5 English translation on French Paraphrase.

There was once a woman named EDIBANONO.

She had two children, two boys.

The children she had had before were all girls. The eldest was called EMET, the second IUD, the next AMOYIE, the other OANGO, the last AKAURA, all had the names of flowers.

When they grew up, their mother sent them to their grandmother, inland. The little ones went there and stayed there. They did not come to shore except when their mother called them.

Later, when the young boys grew up, they both became fishermen. And each time the two young men returned from their fishing, they always brought back a lot of fish. They cooked themselves what they had brought, because their mother could not move, being very weak. So they prepared and cooked their own food themselves, and once the fish was cooked, they put it on a flat roof to dry. Then, the next day, they went fishing again.

One day, after they were gone, their mother got up quickly to take her arms and legs, she put them to her body, then she took her straw skirt, put on it and put flowers around her neck. She walked inland and called:

"EMET flower, jump and come here, IUD flower, jump and come here, AMOYIE flower, jump and come here, OANGO flower, jump and come here, AKAURA flower, jump and come here, all of you, come here because your brothers are gone fishing, come and eat."

All the young girls jumped from the top of their tree, descended to the ground and climbed onto the very flat roof, where the fish was. They ate and ate, and there was nothing left. A few pieces fell to the ground because they jostled each other.

"Do you want to drink too?"

"yes", they answered.

They went to where the palm sap was, and they drank, and they drank, and there too there was nothing left. The coconut shell container fell to the ground and broke, a few drops of palm juice spilled out because they were still jostling each other. They were sated. They went home, also taking some food for their grandmother, as well as some palm juice.

Then EDIBANONO returned to the house again, lay down and covered himself with her mat.

The name of these two sons was AKAMANAIRAGUE for the eldest, and AKAMANEDIAPA for the youngest.

When the two young men returned from their fishing, they exclaimed:

"EDIBANONO, how come there's no fish left, it's finished? and there's also no palm juice left? Why are there pieces of fish that have fallen on the ground? what is this broken vessel and all that?."

"Nothing at all, I don't know, because I only heard stirring outside, I don't know if it's a pig or what, because I can't get up, I'm too weak".

The two young people said:

"Maybe it's someone who did all this, he really has no manners, but we'll catch him."

EDIBANONO did not tell them about their sisters who lived inland.

The young people again announced to their mother that they were going fishing.

She got up and everything happened again the same way. First she took her straw skirt and put it on, then she went to the bush and called again:

"EMET flower, jump and come here, IUD flower, jump and come here, AMOYIE flower, jump and come here, OANGO flower, jump and come here, AKAURA flower, jump and come here".

This is how she called all her daughters, and she added:

"Come, because your two brothers are not here, they have gone fishing again, come and eat".

The girls arrived the same way. They climbed onto the roof where the fish was and ate it all, until it was completely finished. A few pieces fell to the ground and they went again to take the palm juice to drink it. They also finished it and then quickly returned home.

Still in the same way as before, EDIBANONO went to bed.

The two young people arrived and exclaimed:

"EDIBANONO, how is it that once again there is no fish left or anything else".

"I don't know" says EDOBANONO.

"How come you didn't see that someone came and left nothing?" they resumed.

"I didn't see anything at all."

"It doesn't matter, because we will meet soon".

So, at that time, they prepared their weapons while waiting, and they were really angry. The youngest says

"What are we going to do now".

The other explained that the next day they would pretend to go fishing but they would not go, without telling their mother because he was not sure if she was their friend.

So the next day, when they had eaten and finished their meal, they prepared their mother's food, which was grated coconut, as well as something to drink from a cup. Then they left, taking their fishing instruments. They went to the beach and there, on the coast, is an emet tree, which is very big, and behind which they hid.

They waited, and shortly after, EDIBANONO stood up, looked around, and everything happened exactly the same. She took her straw skirt, put it on, and went inland.

Her two children, the two boys watched all his maneuver. The younger AKAMANEDIAPA said to the elder AKAMANAIRAGUE,

"You see our mother, she has nothing at all, she is not weak but on the contrary very robust, she is quite simply a witch".

"You're right" said the other.

They did not move and continued to watch her maneuver as she stood facing the bush and called out:

"EMET flower, jump and come here, IUD flower, jump and come here, AMOYIE flower, jump and come here, OANGO flower, jump and come here, AKAURA flower, jump and come here".

She says to all her daughters:

"Come and eat because the two boys have gone fishing again".

Their mother had not told the two young people that they had sisters.

These threw themselves down from their tree and headed for the roof. They climbed up there and they ate and ate. A little food fell from the roof and they left nothing, the same was true for the palm juice.

AKAMANAIRAGUE says:

"You see these girls, they are our mother's friends and they are acting very badly".

Then the two young men came out from under the emet tree and said,

"You all are really bad people",

and they took out their clubs and threw them. They then unleashed a blow on the EMET flower and broke her leg. She ran towards the bush, hobbling.

At that moment, EDIBANONO did not know what to do, and his eldest son said to him:

"What did you do there, EDIBANONO, how did you act towards us? when you told us that you couldn't cook, that you couldn't do anything, not even scratch the coconut, you bring with you several women, who are these girls?"

"It's nothing, my children, forgive me, I did wrong, but I thought I was doing right because I was afraid that you would kill them".

She then tells them that these girls were their older sisters.

"EDIBANONO, you really are nothing at all and it would suit you well to have your neck twisted; get out and take your daughters with you".

So she went inland and called her daughters to come and she said to them,

"All of you, forgive me, I did wrong, because these two boys you see are your brothers, they are human beings, they are also my children. I didn't tell you, because I thought that they would kill you, but it is not so. It is me who is wrong and they are behaving well".

She added to her eldest daughter:

"And you, my child, what is the matter with your leg? Is there something wrong?"

(she answered):

"You, EDIBANONO, you put me in a painful situation, because from now on I will limp forever".

And today if one of us looks carefully at this flower of emet, he will see that one of its petals has disappeared, the petals of this flower, indeed, are not united, but they are separated, whereas, in the case of all other flowers, they are united. This flower is therefore the only one to have its petals separated, because of a missing petal, and it is following this story.

8. Conclusions.

The basic elements of 'The Tale of Edabanono' remain over the sixty-five year period covering the three retellings, a period of very rapid cultural change in Nauru.

It has been observed by others that the number three is a repeating element in many Nauruan tales, so one could posit that the kernel of the story is the three brothers winning out against the three sisters (and their mother), establishing male dominance (providers of food; fighters) as against domestic activities of the women (keeping house), and proof of their prowess can still be seen with the irregular petal structure of the Emet flower. Hence the lament of Nauruan girls, "How sad".

9. Archaic, Obsolete Nauruan.

One might imagine that in past times that, as the tale was told, when the narrator arrived at the moment mother Edabanono calls her daughters to feast, a *'kabura'*, or sitting dance would accompany the chant, further imprinting the words of the chant on the collective.

Over a sixty year period, the following observations can be made about the archaic, obsolete Nauruan preserved in the chant.

The introductory words to the chant have been preserved in all three versions, which is a command given to each daughter to action.

'drio maeo! / rijaø maeao! / rio maeo'

This command has been remembered as meaning:

'come down! / come quickly / jump!'

Petit-Skinner's text gives no further wording of the chant.

After the initial call to action - repeating the same command to each daughter- mother Edabanono gives a warning for urgent action before the return of the brothers:

*'goma bare gami bwe eamanga o rigak wan Agabanaiirio o' /
'kun a bare gami bwe eamaja o rugag wa[n] Agabanairio'*

This warning has been remembered as meaning:

*'come quickly, hurry up, otherwise your brother, Agabanaiirio, will come' /
'don't delay or else the canoe of Agabanairio will come back'*

and the second refrain:

*'eamanga o rigak wan + name' /
'eamaja o rugag wan + name'*

is made for each brother.

The final refrain of the chant:

*'ai t ai ai debaran babagu, rio, rio, raga, raga wo' /
'ririo, roguraga o'*

has been remembered as meaning:

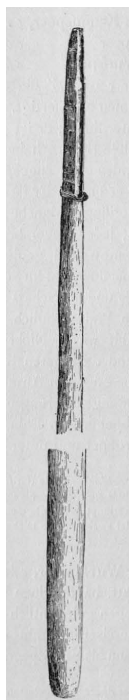
*'come down from your trees, come quickly, quickly, quickly' /
'come now, hurry'*

ADDENDA

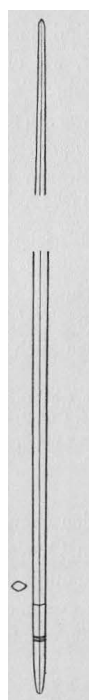
10.1 Nauruan Weapons.



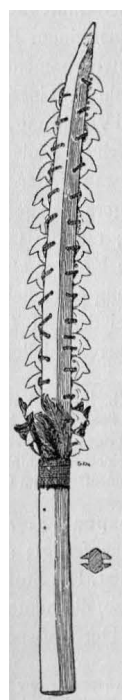
dogoro
throwing club



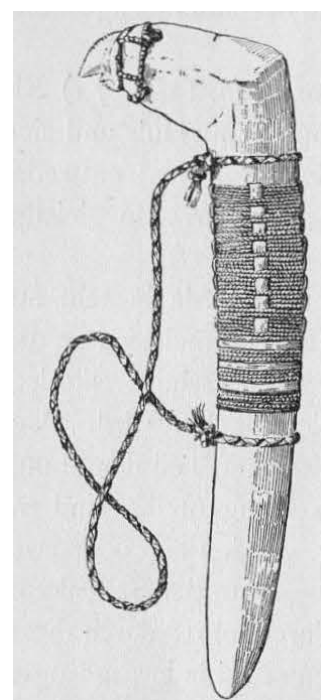
eoere
dart, javelin



erakoub'
spear



eokaban
slasher



eokaban
smasher

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dogoro - "Diese Keule ist ca. 3/4 m lang und besteht aus einem vierkantigen Hartholzstabe mit quadratischem Querschnitt. Der Stab verjüngt sich nach unten, während der Keulenkopf einer abgestumpften Pyramide ähnelt. Unterhalb des Kopfes wird die Keule mit Zierschnüren umwickelt."

"This club is about 3/4 m long and consists of a square stick of hardwood with a square cross-section. The shaft tapers towards one end, while the head of the club resembles a truncated pyramid. Below the head, the club is wrapped with decorative cords."

10.2 Animate demonstrative numeral

Table 8: Animate demonstratives numeral

Number	Degree of Proximity	Simple Form	Emphatic <i>nga/ña</i> Form	Non-Emphatic <i>min/bin</i> Form	Non-Emphatic <i>mu/mũ</i> Form
two	Proximal	rumene	ngarumene/ ñarumene	minrumene/ minirumene	murumene/ mũrumene
	Medial	rumena	ngarumena/ ñarumena	minrumena/ minirumena	murumena/ mũrumena
	Distal	rumeno	ngarumeno/ ñarumeno	minrumeno/ minirumeno	murumeno/ mũrumeno
three	Proximal	yimene/ijimene/ imene	ngaiyimene/ ñaijimene	miniyimene/ minijimene	mwiyimene/ mũijimene
	Medial	yimena/ijimena/ imena	ngaiyimena/ ñaijimena	miniyimena/ minijimena	muiyimena/ mũijimena

	Distal	yimeno/ijimeno/ imeno	ngaiyimeno/ ñaijimeno	miniyimeno/ minijimeno	muijimeno/ mũijimeno
Four	Proximal	amene	ngamene/ ñamene	minamene	muamene/ mũamene
	Medial	amena	ngamena/ ñamena	minamena	muamena/ mũamena
	Distal	ameno	ngameno/ ñameno	minameno	muameno/ mũameno
Five	Proximal	yimowe, ijimowe	ngaiyimowe/ ñaijimowe	miniyimowe/ minijimowe	muiyimowe/ mũijimowe
	Medial	yimowe, ijimowe	ngaiyimowe/ ñaijimowe	miniyimowe/ minijimowe	muiyimowe/ mũijimowe
	Distal	yimowe, ijimowe	ngaiyimowe/ ñaijimowe	miniyimowe/ minijimowe	muiyimowe/ mũijimowe

10.3 Nauruan personal pronouns

Table 30. Nauruan Personal Pronouns.

Nauruan Personal Pronouns						
	Person	Function				
Number		Dependent	Independent	Emphatic	Objective	Possessive (suffixed)
Singular	1 st	a	aña / anga	naña / nanga	õ,eõ / o,eo	ũ / u - õ / o
	2 nd	wo	auwe / awe	ñauwe / ngawe	uw	m
	3 rd	e	ei / eiy	ñei / ngeiy	-	n
Dual	1 st inclusive	ar* [æɾ]	adar / attar	ñadar / ngattar	gadar / kattar	dar/ tar
	1 st exclusive	mar	amar	ñamar / ngamar	gamar / kamar	mar
	2 nd	amwar / mwar	amūrōr / amuror	ñamūrōr / ngamuror	gamūrōr / kamuror	mūrōr / muror
	3 rd	ar* / or [ʌɾ]	ūrōr / uror	ñūrōr / nguror	ūrōr / uror	rōr / ror
trial	1 st inclusive	eij / eiy	adei / atteiy	ñadei / ngatteiy	gadei / katteiy	dei / tteiy
	1 st exclusive	mei / meiy	amei / ameiy	ñamei / ngameiy	gamei / kameiy	mei / meiy
	2 nd	amwei / mweiy	amiei amieiy	ñamiei / ngamieiy	gamiei / kamieiy	miei / mieiy
	3 rd	arei / areiy	ūrei / ureiy	ñūrei / ngureiy	ūrei / ureiy	rei / reiy
Plural	1 st inclusive	añ / ang	ada / atta	ñada / ngatta	gada / katta	da / tta
	1 st exclusive	ama/ ma	ama	ñama ngama	gama kama	ma
	2 nd	amwa / mwa	amiā / amie	ñamiā / ngamie	gamiā / kamie	miā / mie
	3 rd	re	ūra / ura	ñūra / ngura	ūra / ura	ra

10.4 Distributive form of fused cardinal numerals classifier 35

Table 9: Distributive form of the fused forms of Cardinal Numerals for Classifier 35 wor , number of times

Numeric value	Classificatory Cardinal Numeral	Distributive form of Classificatory Cardinal Numeral
once, one time	aiwōrin	katuwōri
twice, two times	aruwōri	karuwōri
three times, thrice	aijuwōri	katijiwōri
four times	awōri	katawōri

10.5 Velar Nasal Intrusion

Velar nasal intrusion is a morphophonetic process whereby, in a very limited number of situations, the velar nasal /ng/ is interposed between the final vowel of a word and a following word.

It is observed in the following circumstances:

Adposition a + -en, Perfective Aspect suffix

When a verb is:

modified by the Perfective Aspect suffix *-en*, and
is accompanied by the adposition *ea, a, 'to'*, and
the adposition has a 3rd Person (singular or non-singular) referent, or
the adposition has a 1st Person Plural referent, or
the adposition has a 2nd Person Plural referent

the Perfective Aspect suffix is shifted from the end of the verb to the end of the adposition, with the velar nasal /ng/ inserted between the adposition and the Perfective Aspect suffix.

Examples:

a pan a^hen NG4 I have just told him

a oij' a^hen NG4 I have just given him

a riri^h a^hen NG167 I have done it to him

a pan a^hen kam^hurör NG167 I have told you two

a oij' a^hen amerumena NG167 I have given it to these two men

a totow a^hen amea eäb äben NG207 I gave the man there a piece of land

bwe bita eta eagadangen aworan mungana imin ero Matt 3:10 for the ax has already reached to the roots of the trees

me nungidangen memag ngabuna eamen Jerusalem ngana ouga Ac 1:19 and it was then revealed to all the people of Jerusalem that it was so

God odon amo kamie in omeata ea kamie amea Ngain me oiyotuwangen kamie amea bwe enim omawireiy kamie Ac 3:26 God first passed by you to show you his Son and then sent him to you in order to bless you

bwe enim eke ometimetieiyeta ngatta ang eagadangen bita edae ngea togit edae 1Co10:11
so that it should act as our being repeatedly exhorted we have already reached the time
that is the end of time

plural person markers + -en

wongarangen bita monibain ian oeron Matt 19:14 the kingdom of the heavens now belongs
to them

bwe wamiengen bita monibain God Lu 6:20 for the kingdom of God now belongs to you

anga outain ngaoena wein, amiengen mungana wawan John 15:5 1976 I am the stock of the
vine, you are now its branches

amiengen ngangain ngabuna prophet Ac 3 25 you have become the children of those
prophets

tekeiy amanget engame emaen enim ima, ngaga amangen ta imin dobwain tero ea eb 1Co
4:9 as though we have become a group of people that should die, since we have become a
faithful thing for observation to the world

tekeiy anang amangen bwiubwiyin bwadubwedin eb ane 1Co 4:13 as though we have
become the fifth of the world

amiengen okor murana wamar tereta 2Co 3:2 you have really become our written letter

me ngaga amiengen ngain Ga 4:6 and since you are now his sons

plural person markers + construct suffix

chariot ma amen gōr animwen pferde rō ōōaio ūrañ in edegeri erowin 2Sam 2:6 the chariots
and the riders strengthened themselves for following after him

mwa oiya ko ngabune okaiyuyu toworangin nangame Mark 9:14 give these little ones their
opportunity of going to me

amea Moses oiya engame buriourangin eare tebuk eran bwait imwiyow Mark 10:4 Moses
allowed people their disposition to write a divorce document

a oiyangen kamie oaeoumiengin yaiyor mungana serpent Lu 10:19 I have given you
authority to tread upon serpents

mwa omag ko romiengin metuwa murana met oror oroeo Lu 13:24 strain your bones for
entering into the narrow door

oiyangen ngabuna oaeourangin eke ura ngain God John 1:12 1976 he has given them their power to become sons of God

eimwi medenamangin baiwong Cos Ac 21:1 our path for reaching Cos was straight

bwe re nim oduwen aeōrañ in ðeðgida gaiūra eow itūrin Gott Ac 23:12 so that they should witness their words of cursing by God

tsin ia re teñ pōpanō bwa aña Phariseār ion ñaga ñea egade ñea togit oaio eat dedemañ it taramawir Ac 26:5 when they wish to relate of me that I was a Pharisee at that time which was a very strict sect in our manner of worship

adaga etimine oaeourangin riring wunder memag ngabuna ? 1Co12:29[30] does there exist their power to perform wonders all of those ones? do all of them have the power to perform miracles?

bitune oagimangin meg ngea bwain eat eb 2Co5:1 our earthly house for dwelling

me ngabuna ri nan ogok oaeourangin eke ura iking ean ta aikwet aua Re 17:12 and those ones receive their authority to become kings for one hour in association with the wild beast

r abumitañ in mäg inna, bue re nüm detaro Nuw82:1 they ten days for staying there in order to pray

plural marker + v_ (this may not be obligatory)

atsin ean ñabūmina ri tō kamarareijien bwe enim ðten aūrañ abi John 11:53 from that day they then thought out ways so that their slaying him should be how

ñea amwañ ogiten kaibarei Ac 2:36 the one whom you have crucified

amañ aia ewak in quōquōr Ac 5:23 we have seen the prison

amañ ibaen Ac 24:6 we seized him

amañ eijibūm ina Ac 28:12 we remained three days there

10.6 Denasalization.

A feature of Nauruan phonology is denasalization. The general rule is that word final /n/ undergoes denasalization before high vowels /e/, /i/. This invariably happens before the nominal prefix/absolute marker.

When the word final /n/ is followed by a vowel sequence [high vowel+low vowel], and the high vowel is weak stress, or the non-syllabic glide vowels /ɛ/ or /i/, the high vowel is usually deleted following denasalization.

The sequences [ɲa], [ɲe], [ɲo], [ɲu] seems to have undergone a phonological change since the first part of the 20th Century; these were palatalized to [ja], [je], [jo] and [ju] and the palatal glide [j] is now changing to a fricated palatal glide [ɟ].

Examples:

pan + ɲow > patiow > patow

ōijōn + ɲow > ōijōtow

egen + ɲow > egetow

inimagen ɛarōeni n Israel > inimaget arōeni n Israel

atin turin ɛamen ima > atin turit amen ima

inan ɛagada > inat agada

turin ɛanni omotangitang > turit anni omotangitang

en + ɲon > et on

Denasalization not triggered (partial analysis):

(a) Denasalization is not triggered at phrase boundary:

ōdereder gada atsin ean ea ñabūmine [cleansed ourselves from it] [down to this day]
eibibōki eken ea an ekei ijiben uea [rejoiced more] [that his becoming son-in-law of the king]
ia murowa men eitiok eed wong [if his eyes] [not yet fully seen]
engam ion etiok megeda eat erowin [a person] [not yet sat on its back]
etiok bet ekeiduwen ian aura eibogi [not yet also believed] [in their joy]

This seems to be contradicted with the following example:

ñait esel iot ā waij [a colt of a donkey] [it is tied up]

(b) Denasalization is not triggered at the word boundary within composite adpositions:

atsin ian
atsin itūrimiā

(c) Denasalization is not triggered before proper names:

eben Ägypten
inimaget arōeni n Israel
inimagen Israel
ian Israel
gawan Israel

(d) Denasalization is not triggered before locational adverbs:

wo eab metan ina
wo re eowen ine
etiok togit imin ina

(e) Denasalization is not triggered when the following word is governed by the simple demonstrative

ean eb une

10.7 Nauruan Classifiers

Table of Classifiers

Classifier Number (<i>Nauru Grammar</i> Classifier number in brackets)	Classifier form and meaning
1(16)	ae [a'æ] piece of flat things, patch
2(17)	baño/bango [bʌŋo] part of long object
3(8)	be [be] coconut leaf
4(10)	bōke/boge [bʰæge] body of fresh water
5(11)	būmi/bumi [bʰimi] night/24 hour day

6(32)	b ^w ere [bwere] content of basket, basketful
7(19/18)	bwetsi/bweti~ mwetsi/mweti [bweitʰi~bweiʒi/ mweitʰi~mweiʒi] long flexible objects
8(34)	dume [duume] content of wrapping, package, container
9(20)	ea [e æ] fourth part of fish
10(15)	ebe/äbe [ebe] land
11(7)	eiji/eiyi [eʒi] words

12(5)	eo [eʲo] trough-shaped objects
13(12)	ga [gʌ] reef fissures
14(24)	ga [gæ] bundle of drinking-water shells
15(13)	ime [ime] shelters
16(38)	in [iin] content of coconut-fibre wrappings
17(35)	ine [iine] content of leaf- wrappings
18(14)	ire [ire] single hair/feather/leaf/fibre

19(36)	iwi [iwi] contents of fish—nets
20(21)	ke/kä [ke] small part
21(4)	mae [m'ai] long rigid objects
22(25)	mage [mʌge] groups
23(22)	mwari [mʷʌrʰi] larger piece, large part of an object
24(26)	mwe/mwo [mʷə] fruits growing in clusters

25(31)	mweiyi [m ^w ei3i] heaps of excrement
26(27)	ñe/nge [ŋe] kinds, species
27(6)	oe/oä [o ^w e] plants, vegetation
28(37)	pañi/pangi [paŋi] content of reef-hollows
29(30)	powi [po ^w i] heap, collections
30(3)	ra [r ^h æ] objects conceived of as presenting a flat surface
31(28)	re/rä [rre] row, string of objects

32(29)	dete/tete [rere] layer, pedigree, generation
33(9)	wa [wa] long flexible parts
34(33)	wime [wiime] content of leaf baskets for small fish
35(23)	wōri/wori [wɔri] number of times
36(39)	wūri/wuri [wiri] content of open- mouthed receptacle

12. References

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